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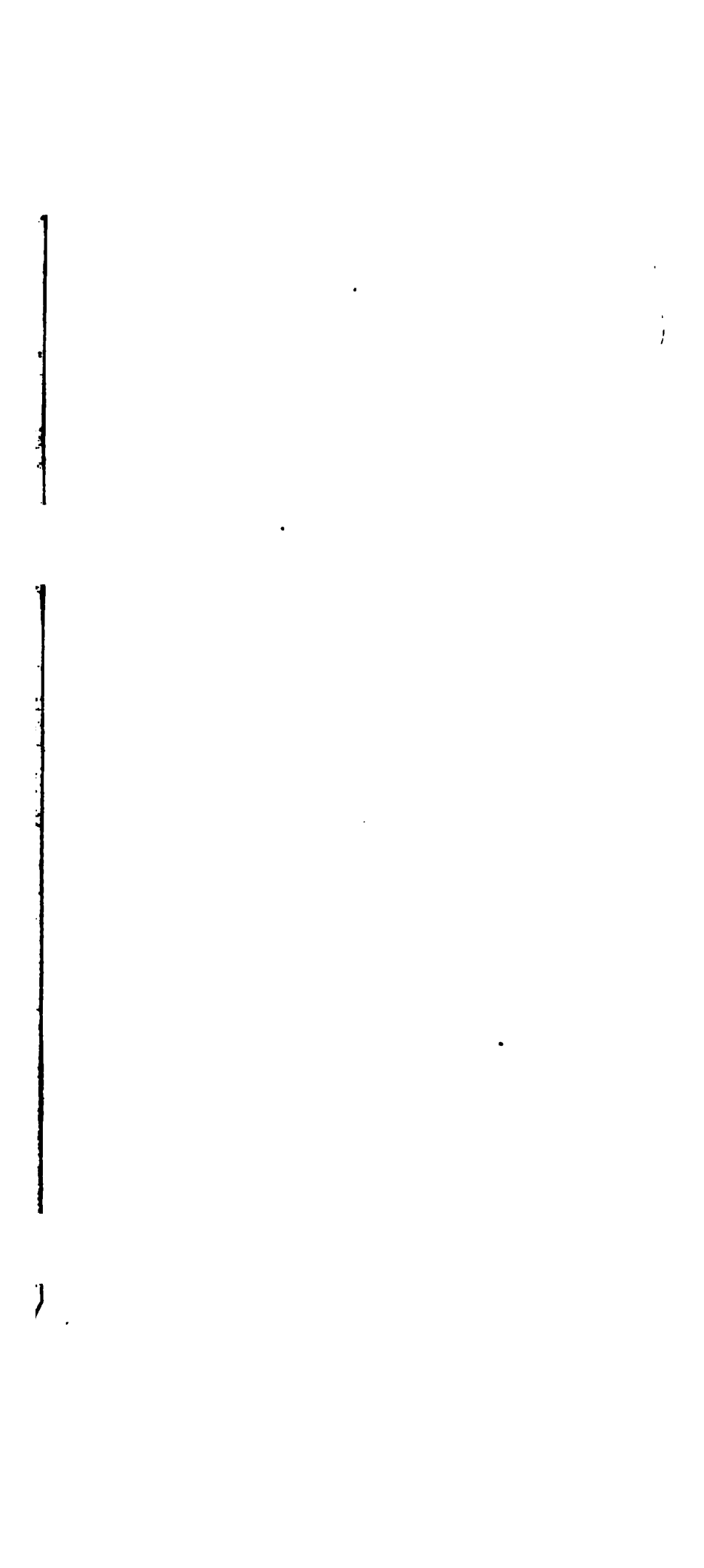
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VOLUME I

Thomas à Kempis

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H U D I B R A S,
IN THREE PARTS,
WRITTEN IN
THE TIME OF THE LATE WARS,

BY
SAMUEL BUTLER, *Esq.*
WITH
LARGE ANNOTATIONS AND A PREFACE,

BY
ZACHARY GREY, LL.D.

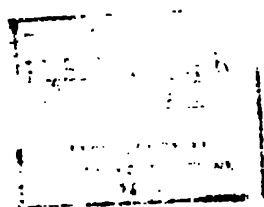
IN TWO VOLUMES.

VOL. I.



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TO

THE READER.

POETA nascitur, non fit, is a sentence of as great truth as antiquity; it being most certain, that all the acquired learning imaginable is insufficient to complete a poet, without a natural genius and propensity to so noble and sublime an art. And we may without offence observe, that many very learned men, who have been ambitious to be thought poets, have only rendered themselves obnoxious to that satirical inspiration our author wittily invokes,

“ Which made them, tho’ it were in spite
Of nature and their stars, to write.”

On the other side, some who have had very little human learning*, but were endued with a large share of natural wit and parts, have become the most celebrated poets of the age they lived in. But as these last are *rara aves in terris*, so, when the muses have not disdained the assistances of other arts and sciences, we are then blessed with those lasting monuments

* Shakespear, D’Avenant, &c.

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of

of wit and learning which may justly claim a kind of eternity upon earth; and our author, had his modesty permitted him, might with Horace have said,

“ Exegi monumentum ære perennius.”

Or with Ovid,

“ Jamque opus exegi, quod nec Jovis ira, nec ignis,
Nec poterit ferrum, nec edax abolere vetustas.”

The author of this celebrated poem was of this last composition; for, although he had not the happiness of an academical education as some affirm, it may be perceived, throughout his whole poem, that he had read much and was very well accomplished in the most useful parts of human learning.

Rapin (in his reflections), speaking of the necessary qualities belonging to a poet, tell us, he must have a genius extraordinary; great natural gifts; wit just, fruitful, piercing, solid, and universal; an understanding clear and distinct; an imagination neat and pleasant; an elevation of soul that depends not only on art or study, but is purely a gift of Heaven which must be sustained by a lively sense and vivacity, judgment to consider wisely of things and vivacity for the beautiful expression of them, &c.

Now

Now, how justly this character is due to our author, I leave to the impartial reader, and those of nicer judgments, who had the happiness to be more intimately acquainted with him.

The reputation of this incomparable poem is so thoroughly established in the world, that it would be superfluous, if not impertinent, to endeavour any panegyric upon it.—However, since most men have a curiosity to have some account of such anonymous authors, whose compositions have been eminent for wit or learning, I have been desired to oblige them with such informations as I could receive from those who had the happiness to be acquainted with him, and also to rectify the mistakes of the Oxford Antiquary, in his *Athenæ Oxonienses*, concerning him.

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THE
AUTHOR'S LIFE.

SAMUEL BUTLER, the author of this excellent poem, was born in the parish of Strensham, in the county of Worcester, and baptized there the 13th of February, 1612. His father, who was of the same name, was an honest country farmer, who had some small estate of his own, but rented a much greater of the lord of the manor where he lived. However, perceiving in his son an early inclination to learning, he made a shift to have him educated in the free-school at Worcester, under Mr. Henry Bright; where having passed the usual time, and being become an excellent school-scholar, he went for some little time to Cambridge, but was never matriculated into that university, his father's abilities not being sufficient to be at the charge of an academical education; so that our author returned soon into his native country, and became clerk to one Mr. Jefferies of Earls-Croom, an eminent justice of the peace for

that county, with whom he lived some years, in an easy and no contemptible service. Here, by the indulgence of a kind master, he had sufficient leisure to apply himself to whatever learning his inclinations led him, which were chiefly history and poetry, to which, for his diversion, he joined music and painting; and I have seen some pictures, said to be of his drawing, which remained in that family; which I mention not for the excellency of them, but to satisfy the reader of his early inclinations to that noble art; for which also he was afterwards entirely beloved by Mr. Samuel Cooper, one of the most eminent painters of his time.

He was, after this, recommended to that great encourager of learning Elizabeth Countess of Kent, where he had not only the opportunity to consult all manner of learned books, but to converse also with that living library of learning, the great Mr. Selden.

Our author lived some time also with Sir Samuel Luke, who was of an ancient family in Bedfordshire; but, to his dishonour, an eminent commander under the usurper Oliver Cromwell; and then it was, as I am informed, he composed this loyal poem. For though fate, more than choice, seems to have

placed him in the service of a knight, so notorious, both in his person and politics, yet, by the rule of contraries, one may observe, throughout his whole poem, that he was most orthodox, both in his religion and loyalty. And I am the more induced to believe he wrote it about that time, because he had then the opportunity to converse with those living characters of rebellion, nonsense, and hypocrisy, which he so lively and pathetically exposes throughout the whole work.

After the restoration of King Charles II. those who were at the helm, minding money more than merit, our author found those verses of Juvenal to be exactly verified in himself:

“ *Haud facile emergunt, quorum virtutibus obstat
Res angusta domi:*” —

And being endued with that innate modesty which rarely finds promotion in princes courts, he became secretary to Richard Earl of Carbury, Lord President of the principality of Wales, who made him Steward of Ludlow castle, when the court there was revived. About this time, he married one Mrs. Herbert, a gentlewoman of a very good family, but no widow, as our Oxford Antiquary has reported: She had a competent fortune, but

it was most of it unfortunately lost, by being put out on ill securities, so that it was little advantage to him. He is reported by our Antiquary to have been secretary to his Grace George Duke of Buckingham, when he was Chancellor to the university of Cambridge; but whether that be true or no, it is certain, the Duke had a great kindness for him, and was often a benefactor to him. But no man was a more generous friend to him, than that Mæcenas of all learned and witty men, Charles Lord Buckhurst, the late Earl of Dorset and Middlesex, who being himself an excellent poet, knew how to set a just value upon the ingenious performances of others, and has often taken care privately to relieve and supply the necessities of those whose modesty would endeavour to conceal them; of which our author was a signal instance, as several others have been, who are now living. In fine, the integrity of his life, the acuteness of his wit, and easiness of his conversation, had rendered him most acceptable to all men; yet he prudently avoided multiplicity of acquaintance, and wisely chose such only whom his discerning judgment could distinguish (as Mr. Cowley expresseth it)

“ From the great vulgar, or the small.”

And

And having thus lived to a good old age, admired by all, though personally known to few, he departed this life in the year 1680, and was buried at the charge of his good friend Mr. L——ville of the T——le*, in the yard belonging to the church of St. Paul, Covent-Garden, at the west end of the said yard, on the north side, under the wall of the said church, and under that wall which parts the yard from the common highway. And, since he has no monument yet set up for him, give me leave to borrow his epitaph from that of Michael Drayton the poet, as the author of Mr. Cowley's has partly done before me:

“ And tho' no monument can claim
To be the treasurer of thy name,
This work, which ne'er will die, shall be
An everlasting monument to thee.”

The characters of this poem are for the most part obvious, even to the meanest pretenders to learning or history; nor can scarce

* “ Mr. W. Longueville would fain have buried Butler in Westminster Abbey; and spoke in that view to some of those wealthy persons who had admired him so much in his life-time, offering to pay his part; but none of them would contribute. Upon which Mr. Longueville buried him with the greatest privacy (but at the same time very decently), in Covent-Garden church-yard, at his own expence, himself and seven or eight persons more following the corpse to the grave.” *Hudibras's life*, Gen. Hist. Diſt. vol. vi. p. 299, marg. note. And I will beg leave to add, that the burial service was read over him by the learned and pious Dr. Patrick (afterwards Lord Bishop of Ely), then minister of the parish.

any one be so ignorant, as not to know, that the chief design thereof is a satire against those incendiaries of church and state, who, in the late rebellion, under pretence of religion, murdered the best of kings, to introduce the worst of governments; destroyed the best of churches, that hypocrisy, novelty, and nonsense, might be predominant amongst us; and overthrew our wholesome laws and constitutions, to make way for their blessed anarchy and confusion, which at last ended in tyranny. But since, according to the proverb, none are so blind as they that will not see; so those who are not resolved to be invincibly ignorant, I refer, for their further satisfaction, to the histories of Mr. Fowles of Presbytery, and Mr. Walker of Independency, but more especially to that incomparable history lately published, wrote by Edward Earl of Clarendon, which are sufficient to satisfy any unbiassed person, that his general characters are not fictitious; and I could heartily wish these times were so reformed, that they were not applicable to some even now living. However, there being several particular persons reflected on which are not commonly known, and some old stories and uncouth words which want explication, we have thought fit to do
that

that right to their memories, and, for the better information of the less learned readers, to explain them in some additional annotations.

How often the imitation of this poem has been attempted, and with how little success, I leave the readers to judge. In the year 1663, there came out a spurious book, called *The Second Part of Hudibras*, which is reflected upon by our author, under the character of Whacum, towards the latter end of his *Second Part*. Afterwards came out the * *Dutch and Scotch Hudibras*, Butler's Ghost, the *Occasional Hypocrite*, and some others of the same nature, which, compared with this (*Virgil Travestie* excepted), deserve only to be condemned *ad ficum et piperem*, or, if you please, to more base and servile offices.

Some vain attempts have been likewise made to translate some parts of it into Latin; but how far they fall short of that spirit of the English wit, I leave the meanest capacity that understands them to judge. The following similes I have heard were done by the learned Dr. Harmer, once Greek professor at Oxon:

* May'st thou print H—, or some duller ass,
Jorden, or him that wrote *Dutch Hudibras*.

Oldham, upon a printer that had exposed him by printing a piece. *Works* 1703, p. 261.

“ So

“ So learned Taliacotius from,” &c.

“ Sic adscititios nasos de clune torosi
Vectoris, doctâ secuit Taliacotius arte,
Qui potuere parem durando æquare parentem.
At postquam fato clunis computruit, ipsum
Una sympathicum cœpit abescere rostrum.”

“ So wind in the Hypochondres pent,” &c.

“ Sic Hypochondriaces inclusa meatibus aura
Definet in crepitum, si fertur prono per alvum :
Sed si summa petat, montisque invaserit arcem,
Divinus furor est, et conscia flamma futuri.”

“ So lawyers, left the bear defendant,” &c.

“ Sic legum mystæ, ne forsan pax foret, urfam
Inter furantem sese, actoremque molossum ;
Faucibus injiciunt clavos dentisque refigunt,
Luctantesque canes coxis femorisque revellunt.
Errores justasque moras obtendere certi,
Judiciumque prius revocare ut prorsus iniquum.
Tandem post aliquod breve respiramen utrinque,
Ut pugnas iterent, crebris hortatibus urgent.
Eja ! agite, ô cives, iterumque in prælia tradunt.”

There are some verses, which, for reasons of state, easy to be guessed at, were thought fit to be omitted in the first impression; as these which follow :

“ Did

“ Did not the learned * Glyn and † Maynard,
 To make good subjects traitors, strain hard?
 Was not the king, by proclamation,
 Declar’d a ‡ traitor through the nation?”

* Serjeant Glyn declared, That the protestation of the bishops (in favour of their rights) was high treason. Echard's Hist. of England, vol. ii. p. 276. He acted as judge during O. Cromwell's usurpation. See Thurloe's State Papers, vol. iii. p. 332.

† Serjeant Maynard was a manager at the Earl of Strafford's trial, Echard, vol. ii. p. 216; and though, upon the declaration of no more addressees to the king, 1647-8, he drew up a famous argument against that declaration, shewing, that, by that resolution, they did, as far as in them lay, dissolve the parliament, and he knew not after that with what security in point of law they could meet together and join with them, Echard, vol. ii. p. 595, yet he condescended, during the usurpation, to act as Cromwell's serjeant. When he waited on the Prince of Orange, with the men of the law, he was then near ninety, and said (as Bp. Burnet observes, History of his own Time, vol. i. p. 803) “ the liveliest thing that was heard of on that occasion: The Prince took notice of his great age, and said, that he had outlived all the men of the law of his time; he answered, He had like to have outlived the law itself, if his Highness had not come over.” If that had happened, he had certainly outlived it twice. He was very eminent in his profession, and made more of it than any one of his time. Mr. Whitelocke observes (in his Mem.), that he made 700*l.* in one summer's circuit: and to his great gains in his profession Mr. Oldham alludes, see a satire, Oldham's Poems, 1703, p. 424.

“ Then be advised, the slighted muse forsake,
 And Cook and Dalton for thy study take;
 For fees each term, sweat in the crowded hall,
 And there for charters and crack'd titles bawl;
 Where M——d thrives, and pockets more each year
 Than forty laureats on a theatre.”

‡ Alluding to the vote of the Parliament, upon the King's escape from Hampton Court, November 11, 1647, (though he had left his reasons for so doing, in a letter to the Parliament, and another to the General), “ That it should be confiscation of estate, and loss of life without mercy, to any one who detained the King's person, without revealing it to the two houses.” Echard's History of England, vol. ii. p. 588.

And

And now I heartily wish I could gratify your further curiosity with some of those golden remains which are in the custody of Mr. L——ville; but not having the happiness to be very well acquainted with him, nor interest to procure them, I desire you will be content with the following copy, which the ingenious Mr. Aubrey assures me he had from the author himself:

“ No Jesuit e’er took in hand
To plant a church in barren land;
Nor ever thought it worth the while
A Swede or Rus to reconcile:
For, where there is no store of wealth,
Souls are not worth the charge of health.
Spain, in America, had two designs
To sell their gospel for their mines.
For, had the Mexicans been poor,
No Spaniard twice had landed on their shore:
’Twas gold the Catholic religion planted,
Which, had they wanted gold, they still had wanted.”

The Oxford Antiquary ascribes to our author two pamphlets, supposed falsely, as he says, to be Will. Pryn’s: the one entitled, *Mola Asinaria*; or, *The Unreasonable and Insupportable Burthen pressed upon the Shoulders of this groaning Nation, &c.* London, 1659, in one sheet 4to. The other, *Two Letters*, one from John Audland, a Quaker,

Quaker, to Will. Pryn; the other, Pryn's Answer; in three sheets in folio, 1672.

I have also seen a small poem, of one sheet in quarto, on Du Vall, a notorious highwayman, said to be wrote by our author; but how truly, I know not.

P R E F A C E,

THOUGH somewhat has already been said in the way of preface, by the writer of Mr. Butler's life; yet it may not be amiss to give the reader a short account of the purport and design of these notes.

They are chiefly historical and explanatory, with a small mixture of critical ones by my friends. The last are designed to illustrate some few of the poetical beauties of Hudibras, and to prove that it is at least equal to the most celebrated poems in the English language; and its conformity in some respects to epic poetry will be evinced, and comparisons here and there drawn, from Homer, Virgil, and Milton.

But these are so few, that it is much to be lamented, that the poet has not yet met with an Addison, a Prior, a Pope, or a Swift, to do him justice in this respect.

The historical and explanatory notes are intended to clear up the historical parts of the poem, which have in a great measure been passed over in the former annotations.

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And

And the reader, it is hoped, will better apprehend and relish the satire couched in this poem, when he is acquainted with the persons and transactions at which it is levelled.

Though Hudibras has passed many editions, the real persons, shadowed under borrowed and fictitious names, have never yet been discovered in any of them: This has engaged the generality of readers to think, that those renowned champions, Crowdero, Orsin, Talgol, Magnano, Cerdon, Colon, and the brave heroine Trulla, were only imaginary persons; from whence many have concluded these adventures to be romantic and fabulous, instead of true history: But in the course of these notes, I shall endeavour to obviate that error; and hope to prove that the greatest part of the poem contains a series of adventures that did really happen: All the real persons shadowed under fictitious characters will be brought to view from Sir Roger L'Estrange, who, being personally acquainted with the poet, undoubtedly received the secret from him.

Under the person whom he calls Hudibras, whom he makes the hero of this poem, the author gives us the true character of a Presbyterian committee-man and justice of the peace,

peace, who, notwithstanding they themselves were guilty of all sorts of wickedness, yet pretended to be so scrupulous, that they could not in conscience permit the country people to use the diversions they were sometimes accustomed to, of dancing round a may-pole, bear-baitings, riding the skimmington, and the like.

The character therefore of the Knight might suit many of those busy, meddling, pragmatical fellows who were put into committees then set up in every county, and the commissions of the peace, that they might oppress all such as were believed to be friends to the King, and the ancient government in church and state; and who acted like so many petty tyrants in all parts of the nation: However, we can hardly doubt, but the author had one particular person in view, whose adventures he gives us under the name of Hudibras, who actually endeavoured to suppress a bear-baiting, and set a fiddler in the stocks, and was on that occasion vilified and abused by the mob. It has been suggested by a reverend and learned person, to whom I shall acknowledge my obligations before I finish this preface, that, notwithstanding Sir Samuel Luke of Woodend, in the parish of Cople, in

Bedfordshire, has generally been reputed the hero of this poem, yet, from the circumstances of his being compared to Sir Samuel Luke, Part i. Canto i. line 906, &c. it is scarce probable that he was intended, it being an uncommon thing to compare a person to himself; that the scene of action was in western clime, whereas Bedfordshire is north of London; and that he was credibly informed, by a Benchet of Gray's-Inn, who had it from an acquaintance of Mr. Butler's, that the person intended was Sir Henry Rosewell of Ford-Abbey in Devonshire. These indeed would be probable reasons to deprive Bedfordshire of its hero, did not Mr. Butler, in his *Memoirs of 1649*, give the same description of Sir Samuel Luke; and in his *Dunstable Downs* expressly style Sir Samuel Luke Sir Hudibras: and, from the *Sham Second Part* published 1663, it appears, that the bear-baiting was at Brentford, which is west of London, and this might induce him to say, Part i. Canto i. v. 677,

“ In western clime there is a town,” &c.

The design of the author in writing this poem was to expose the hypocrisy and wickedness of those who began and carried
on

on the rebellion, under a pretence of promoting religion and godliness, at the same time that they acted against all the precepts of religion. But, in order to understand the several disputes between the Knight and Squire, it may be proper to give an abstract of their forms of church government and worship, which may be a clue to guide us through several parts of the poem, which to the generality of readers may be thought not a little intricate. And, first, to give some account of the Presbyterian scheme of church government, as they endeavoured to have it set up here: and likewise of the Independent scheme (whom the Anabaptists, also, such as Ralph was, agreed with in this point, though they differed about infant baptism, who were also for a sort of church government, but very different from that of the Presbyterians). I think this the more necessary, because little of it is to be found in our histories of those times: and without some knowledge of their several schemes, many things, particularly the rubs the Squire gives the Knight in this poem, and the disputes between them, are not to be understood.

According to the Presbyterian scheme, every parish was to have a pastor or minister, and

two ruling elders, who were lay-men, to be chosen by the parishioners, and one or more deacons to be chosen in the same manner, who were to receive the alms collected at the church doors, and to distribute them as directed by the minister and ruling elders: and they had a scribe to register what they did. It was a standing maxim, that in all cases there should be two ruling elders to one minister, and these governed by the whole parish in matters relating to church discipline. And if the parish was small, as some country parishes are, and had not two persons in it fit to be ruling elders, it was immediately to be under the government of the classis. The classis consisted of a number of parishes to be united for that purpose; the ministers and elders so united, being the ecclesiastical governors of all within that precinct, having the same power thus met in a classis, over all persons within that precinct, that each minister and his elders had over the several parishes: then there was a provincial synod, or an assembly of all the classes in a whole county, to which synod each classis sent two ministers, and four ruling elders; and above these, there was to be a national synod, to which the provincial synods were to send their deputies,

puties, amongst which there were always to be two ruling elders to one minister; but what number every province was to send to this national synod, is not set down in any ordinance I have yet seen.

The congregational or parochial eldership or assembly were to meet once a week, or oftener, and were empowered by an ordinance of the two houses, dated *Die Lunæ*, 20 October 1645, to examine any person complained of, for any matter of scandal recited in that ordinance, such as adultery, fornication, drunkenness, cursing, swearing, gaming on the Lord's day, or travelling on that day without just occasion, with a multitude of other matters, filling up one page of a book close printed in quarto. "This eldership (says the ordinance) shall examine upon oath such witnesses as shall be produced before them, either for acquitting or condemning the party so accused of any of the scandalous crimes aforesaid, not capital, upon the testimony of two credible witnesses at least; and if they are proved guilty of the crimes they are charged with, then is the eldership to suspend them from the Lord's Supper, and satisfaction shall be given to the eldership of every congregation, by a sufficient manifestation of the offender's repentance,

ance, before a person lawfully convicted of such matters of scandal, as aforesaid, and thereupon suspended from the sacrament of the Lord's Supper, be admitted thereto. If any man suspended from the Lord's Supper shall find himself grieved by the eldership of any congregation, he shall have liberty to appeal to the classical eldership, and from thence to the provincial assembly, from thence to the national, and from thence to the parliament. The classical eldership was appointed to meet once a month, the provincial assembly twice in a year, and the national assembly when the parliament pleased to call them. Thus the parliament kept the Presbyterians here under their own rule, but in Scotland the national assembly would acknowledge no superior in what they thought fit to call spirituals."

The Independents were so called, because they maintained that every congregation was a complete church within itself, and ought to have no dependency as to matters relating to religion on any other assembly, classical, provincial, or national, nor on any civil magistrate. They chose their own minister, and that choice gave him sufficient authority to preach without any ordination; whereas the Presbyterians required, that every minister should

should be ordained by laying on the hands of the Presbytery. The Independents also allowed any gifted brother, that is, any one who thought himself qualified, to preach and pray in their assemblies himself; and though Independent teachers got parish churches and good livings, as well as the Presbyterians, preached in them, and received the profits of them, yet all their parishioners were not properly their congregation; they were their hearers indeed, that is, such as might hear them preach, but not such unto whom they would administer sacraments; they had a select company for that purpose out of several parishes, who entered into a covenant with him they chose for their minister, and with one another, to walk by such rules as they thought proper to agree upon, and to appoint elders, who, together with their ministers, were to have a sort of rule over the congregation; I say, a sort of rule, because I think there lay an appeal to the whole congregation. In this covenant the rulers promised, in the presence of Christ, to rule faithfully, diligently, and courageously in the faith, and in the fear of God, &c.; and the ruled promised to obey their rulers, and submit to them according to the word of God. These covenants have different terms in different

ferent congregations, for, as they are all independent one from another, no congregation can impose a form upon another. There is a long covenant of this kind which was entered into by the congregation of Mr. Richard Davis of Rothwell in Northamptonshire, printed in the year 1700. And Mr. Daniel Williams, a famous Independent minister (who, as the newspapers said, died worth fifty thousand pounds), in a letter which he wrote to a rich widow who had left his congregation, put her in mind of the covenant she had entered into, saying, "Did not you, before God and his angels, renew your baptismal covenant, and accept me as your pastor, and solemnly engage to walk in subjection to Christ's appointment? If you have forgotten it, yet know it is recorded on high, and not forgotten by God. And how often have you witnessed it at the table of the Lord! Does not Christ, who appointed a special relation between people and their pastors, account you to be related to me as your pastor; and does he not therefore command you to obey me, as having the rule over you, and to submit yourself to me according to his word?" There is a great deal more to the same purpose. This letter, with remarks upon it by Mr. Dorrington, was
printed

printed for Henry Clements, 1710. Thus the Independent ministers, though they plead strenuously for liberty of conscience, yet take care to hamper the consciences of all that join them, by imposing upon them a covenant of their own contriving. And that such a covenant was used by the Independents when they first began to shew themselves, in the times of which Mr. Butler writes, we learn from a small pamphlet printed in the year 1647, the title of which is, What the Independents would have, written by John Cooke of Gray's-Inn, barrister, which I take to have been John Cooke, who was afterwards the regicide. There he says, p. 4, concerning an Independent, "He thinks no man will be godly unless he promises to be so, therefore wonders that any Christian should speak against a church covenant, which is no more than to promise to do that by God's assistance which the gospel requires of him." This is a full proof that the Independents at that time used what they called a church covenant, as well as they have done since, and I suppose continue to do so still. They admit all persons to be their hearers, but account none to be properly of their church or congregation, how constantly soever they attend their prayers or
i sermons,

sermons, and contribute to the maintenance of their ministers, except they also sign that covenant.

The Presbyterians disliked this way of covenanting used by the Independents, and their calling every congregation a church without dependency upon any other; and also that they allowed men to perform all spiritual functions, upon the choice of the people only, without imposition of the hands of the Presbytery; forgetting that the founders of their own religion, Calvin, Beza, and others, had no other ordination than what the Independent ministers had. These differences continued between them, and they treated each other as schismatics, not only during the rebellion (see note upon Part III. Canto ii. v. 771, 772), but also after the restoration of King Charles II. and during the reign of King James II. even till a year after the Revolution, and then they united together. Of which union Mr. Quick, a Presbyterian minister, in his *Synodicon in Galliá Reformatá*, vol. ii. p. 467, gives the following account.

“After a most lamentable schism of above forty years continuance, it pleased God at last to touch the hearts of the godly ministers of the Presbyterian and Independent persuasion

with a deep sense of this great evil, in separating so long the one from the other. Whereupon several pious and learned pastors in the city of London, of both ways, met together divers times, and conferred each with other about healing this breach; and having frequent consultations about it, and poured out many mighty and fervent prayers unto the God of grace and peace to assist them in it, upon Friday the sixth day of March, 1690, according to our computation, most of the dissenting nonconformist ministers in the city, and many others from the adjacent parts of it, met together, and there was read to them the heads of agreement prepared by the committee, and which had been seen and perused by many of them before; and their assent unto them being demanded, it was readily accorded, and afterwards near a hundred gave in their names unto this union. This example was taking and leading to all the nonconforming ministers of England, who, in many of their respective counties, had their meetings to compose this difference, and, by the blessing of God upon those their endeavours, it was also, upon the sight and consideration of the printed heads of agreement among the united ministers of London, effected; whereof notice was sent up
to

to the brethren here in London. When the London ministers first signed this union, they unanimously agreed to bury in the grave of oblivion the two names of distinction, Presbyterian and Independent, and to communicate these articles of union unto all members in communion with them, in their particular churches, the Lord's day come sevensnight after; and that they would at the next meeting acquaint the united brethren, what entertainment and acceptance the reading of it had in their assemblies; which was done accordingly, and to general satisfaction." After this he gives the heads of their agreement, which those that are curious to know may consult the book. It was said then, and I think it appears from the heads of their agreement, that the Presbyterians yielded to the Independents in almost every point about which they had so long contended with them. So that these united brethren, as after this union they styled themselves, might all properly enough be called Independents. However, the names are now promiscuously used by others, and they are called indifferently by either of those names. For though many of them are now ordained after the Presbyterian way, by imposition of the hands of the Presbytery; yet,

if

if they are not so ordained, but only chosen, and appointed to officiate by their congregation, they are by this agreement sufficiently qualified to officiate as ministers in their congregations, the Independents having always esteemed such ordinations indifferent, which they might use, or let alone, as they pleased.

As to their worship contained in the Directory *, while the Presbyterians had the

* This Directory contains no form of prayer, or of administration of sacraments; but only gives some general rules for the direction of ministers and people how to behave in church. As, that the people should be grave and serious, attentive to the duty they are about: that the minister should begin with prayer; that then he shall read a psalm, or a chapter or two out of the Old or New Testament, and may expound them if he pleases; then a psalm is to be sung, after which the minister is to pray again, then to preach a sermon, and to conclude with another prayer. Baptism in private places is forbidden, and ordered to be done only in the place of public worship. There are directions for ministers to instruct the congregation in the nature and design of baptism, and to pray on the occasion, but in what words or form he pleases. Then he is to demand the name of the child, and to baptise it in the form of words prescribed in the gospel. When the sacrament of the Lord's Supper is to be administered, the minister, when his sermon is ended, shall make a short exhortation: the table is to be placed where the communicants may most conveniently sit about it, and is to be decently covered. The minister is to begin the action with sanctifying and blessing the elements of bread and wine set before him: then the words of institution are to be read out of the evangelists, or Paul's first epistle to the Corinthians; then the minister is to take the bread into his hand, and to say thus, or something like it: "I take this bread and break it, and give it unto you; take ye, eat ye, this is the body of Christ; do this in remembrance of him." In like manner he is to take the cup, and to say these, or the like words: "According to the institution of our Lord Jesus Christ, I take this cup, and give it unto you: this cup is the New Testament in the blood of Christ, which is shed for the remission of the sins of many; drink ye all of it." He is also ordered to communicate himself; but it is not said, before he gives it to them,

ascendant in the parliament-houses, the Lords and Commons made an ordinance, dated *Die*

them, or after. He is ordered to say these words to the communicants in general, Take ye, eat ye; so he says them but once, and gives the bread, and also the cup afterwards, to him that is next him; and so they are handed round the table from one to another. Then he is to put them in mind of the grace of God in the sacrament, and to conclude with a thanksgiving.

When persons are to be married, the minister is first to pray, then to declare the institution, use, and ends of matrimony, with the conjugal duties. Then the man is to take the woman by the right hand, saying, "I, N. take thee N. to be my married wife, and do, in the presence of God, and before this congregation, promise and covenant to be a loving and faithful husband unto thee, until God shall separate us by death." Then the woman takes the man by the right hand and says, "I, N. take thee N. to be my married husband, and I do, in the presence of God, and before this congregation, promise and covenant to be a loving, faithful, and obedient wife unto thee, until God shall separate us by death." Then, without any further ceremony, the minister pronounces them to be man and wife, and concludes with a prayer. When he visits the sick, he is to advise, direct, and pray with him. The dead shall be decently attended from the house to the place appointed for public burial, and then immediately interred, without any ceremony; praying, reading, and singing, both in going to and at the grave, shall be laid aside. In all these directions for prayer, the minister is to make his own prayers; there is no form appointed: that would be to stint the spirit.

The Lord's Prayer is once just mentioned, and it is acknowledged, that it may lawfully be used as a prayer, as well as a pattern of prayer, but there is no order for the use of it on any occasion; it is barely recommended to be used, if the minister thinks fit, and just when he pleases. My Lord Clarendon tells us, vol. i. fol. edit. that it was moved that the Creed and Ten Commandments should be mentioned in this directory; but being put to the vote, they were rejected. It was justly observed long ago, that this directory is a rule without restraint; an injunction leaving an indifferency to a possibility of licentiousness; an office without directing to any external act of worship, not prescribing so much as kneeling or standing, which but once names reverence, but enjoins it in no particular; an office that complies with no precedent of scripture, nor of any ancient church. This directory, not being commonly to be met with, this large account is given of it, that the reader may see what the Presbyterians would have imposed, in the room of the common-prayer.

Veneris,

Veneris, 3 Januarii, 1644, for the taking away the Book of Common-Prayer, for establishing and putting in execution of the Directory for the public worship of God.

The Directory was drawn up by the Assembly of Divines, which was called by the Parliament, to assist and advise them in the reformation of religion, in the year 1643, and continued to sit so long as the Presbyterians' power prevailed. This Assembly of Divines, as it was called, consisted of * ten Peers, twenty members of the House of Commons, about twenty episcopal Divines, and an hundred persons more, most of which were Presbyterians, a few Independents, and some to represent the kirk of Scotland, who were very zealous Presbyterians. Few of the episcopal party, though summoned with the rest, ever sat with them, and those few that did soon left them. My Lord Clarendon (vol. i. p. 530) says, that, except these few episcopal Divines, "the rest were all declared enemies to the doctrine and discipline of the Church of England, some of them infamous in their lives and conversations,

* Mr. Selden (Table Talk, p. 169) gives this reason, "That there must be some laymen in the synod, to overlook the clergy, lest they spoil the civil work: just as when the good woman puts a cat into the milk-house to kill a mouse, she sends her maid to look after the cat, lest the cat should eat up the cream."

most of them of very mean parts in learning, if not of scandalous ignorance, and of no other reputation than of malice to the church of England." This assembly, besides the Directory, drew up * several other matters, which they addressed, To the Right Honourable the Lords and Commons assembled in Parliament.

I have given the best account I can of the intention of our author in writing this poem; and shall beg leave to add some few observations upon the poem, and its author.

In the first place, it may be proper to take notice of an objection that has been made to it, by a celebrated writer.

" If Hudibras (says the very ingenious Mr. Addison, Spectator, No. 249) had been set out with as much wit and humour in heroic verse as he is in doggerel, he would have made a much more agreeable figure than he does; though the generality of his readers are so wonderfully pleased with his double rhymes, that I don't expect many will be of my opinion in this particular." This seems to contradict

* They styled one piece, The humble advice of the Assembly of Divines, now sitting by ordinance of Parliament at Westminster. They drew up likewise a confession of faith, a larger catechism, and a shorter catechism; all addressed as their humble advice to both Houses of Parliament. But I do not find that the Parliament added their authority to these pieces.

what

what he asserts just before, where he delivers it as his opinion, that * burlesque, when the hero is to be pulled down, and degraded, runs best in doggerel. And I may appeal to the reader, whether our hero, who was a knight, colonel, and justice of the peace, is not effectually pulled down, and degraded, in the character and fortune of Sir Hudibras? However, Mr. Addison's observation is certainly just, and we cannot forbear wishing with Mr. Dryden (see Dedication to Juvenal, p. 128),

* *Burlesk*, ludicrus jocularis. A burlesk poem, *carmen jocularare*; G. *burlesque*; It. *burlesco*. To *burlesk*; G. *burler*; It. *burfare*; Lat. Barbaris *burfare est jocare*. De quo vid. Bourde, Jocus, Junii Etymologic. Anglican. "With regard to burlesque (says an ingenious French writer, Dissertation sur la Poësie Anglois, see Gen. Hist. Dict. vol. vi. p. 296), "the English have a poet whose reputation is equal to that of Scarron in French, I mean the author of Hudibras, a comical history in verse, written in the time of Oliver Cromwell: it is said to be a delicate satire on that kind of interregnum; and that it is levelled particularly at the conduct of the Presbyterians, whom the author represents as a senseless set of people, promoters of anarchy, and complete hypocrites. Hudibras, the hero of this poem, is a holy Don Quixote of that sect, and the redresser of the imaginary wrongs that are done to his Dulcinea. The Knight has his Rosinante, his burlesque adventures, and his Sancho: but the Squire of the English poet is of an opposite character to that of the Spanish Sancho; for whereas the latter is a plain unaffected peasant, the English Squire is a tailor by trade, a Tartuff, or finished hypocrite by birth; and so deep a dogmatic divine, that

He could deep mysteries unriddle,
As easily as thread a needle,

as is said in the poem. The author of Hudibras is preferable to Scarron, because he has one fixed mark or object: and that, by a surprising effort of imagination, he has found the art of leading his readers to it, by diverting them."

that so great a genius (as Mr. Butler possessed) had not condescended to burlesque, but left that task to others, for he would always have excelled, had he taken any other kind of verse.

But since burlesque was his peculiar talent, and he has chosen this kind of verse, let us examine how far he may be justified and applauded for it. And here we cannot begin better than with the opinion of the great Mr. Dryden. Speaking of Mr. Butler (Dedication to Juvenal, p. 128, 129), he says, "The worth of his poem is too well known to need my commendation; and he is above my censure; the choice of his numbers is suitable enough to his design, as he has managed it; but in any other hand, the shortness of his verse, and the quick returns of rhyme, had debased the dignity of style: His good sense is perpetually shining through all he writes; it affords us not the time of finding faults; we pass through the levity of his rhyme, and one is immediately carried into some admirable useful thought: After all he has chosen this kind of verse, and has written the best in it."

To this let me add, that the shortness of verse, and quick returns of rhyme, have been
some

some of the principal means of raising and perpetuating the fame which this poem has acquired; for the turns of wit and satirical sayings, being short and pithy, are therefore more tenable by the memory; and this is the reason why *Hudibras* is more frequently quoted in conversation than the finest pieces of wit in heroic poetry.

* “As to the double rhymes, we have Mr. Dryden’s authority (*ibid.* p. 128), that they are necessary companions of burlesque writing. Besides, were they really faults, they are neither so many as to cast a blemish upon the known excellencies of this poem; nor yet solely to captivate the affections of the generality of its readers: No; their admiration is moved by a higher pleasure than the mere jingle of words; the sublimity of wit and pungency of satire claim our regard and merit our highest applause: In short, the poet has surprisngly displayed the noblest thoughts in a dress so humorous and comical, that it is no wonder that it soon became the chief entertainment of the King and court after its

* “As to the double rhymes in *Hudibras* (says the author of the *Grub-street Journal*, No. 47, see *General Historical Dictionary*, vol. vi. p. 295), though some have looked upon them as a blemish, it is generally the reverse, they heightening the ridicule that was otherwise in the representation, of which many instances may be produced.” (See No. 48.)

publication, was highly esteemed by one of the greatest wits * in that reign, and still continues to be an entertainment to all who have a taste for the most refined ridicule and satire.

Hudibras is then an indisputable original; for the poet trod in a path wherein he had no guide, nor has he had many followers. Though he had no pattern, yet he had the art of erecting himself into a standard, lofty and elegant. Numberless imitators have been unwarily drawn after it: his method and verse he has chosen at first view seeming so easy and inviting, they were readily lifted into the view of his fame: but alas! how miserably have they failed in the attempt. Such wretched imitations have augmented the fame of the original, and evidenced the chiefest excellency in writing to be in Butler, which is the being natural and easy, and yet inimitable.

This has been long the distinguishing characteristic of Hudibras, grounded upon an un-

* The Earl of Rochester seemed to set a high value upon his approbation. Hor. Sat. x. imitated. See Works of Lords Rochester and Roscommon, 2d edit. 1707, p. 25; and Gen. Hist. Di&. vol. vi. p. 295.

“ I loath the rabble, 'tis enough for me,
If Sediey, Shadwell, Sheppard, Wycherly,
Godolphin, Butler, Buckhurst, Buckingham,
And some few more, whom I omit to name,
Approve my sense, I count their censure fame.”

deniable

deniable truth, that all imitations have hitherto proved unsuccessful. Indeed, it must be owned that Mr. Prior has been the most happy of all the followers of Butler, and has approached the nearest to his style and humour. Though he was second to Butler, as Philips was to Milton, yet he was sensible of an apparent disparity betwixt them, as is observed in the notes (see the last note on the first Canto of this poem), where is the ingenuous acknowledgment he makes of his inferiority, in a singular compliment to our poet.

Attempts have likewise been made to translate some parts of this poem into the Latin tongue: we have three families of this kind by the learned Dr. Harmer, in the poet's life; but he and all others have found a thorough translation impracticable. Nay, so far spread is the fame of *Hudibras*, that we are told it has met with a general and kind reception through Christendom by all that are acquainted with the language; and that it had been before now * translated into most Eu-

* "There is one English poem—the title whercof is *Hudibras*—it is *Don Quixote*; it is our *Satyre Menippée* blended together. I never met with so much wit in one single book as in this; which at the same time is the most difficult to be translated: who would believe that a work which paints in such lively and natural colours the several foibles and follies of mankind, and where we meet with more sentiments than words, should baffle the endeavours of the ablest translator!

ropean languages in the last or present age, had not the poet, by coining new words, to make jingle to his verses (called *Carmen Jocularis* by the Latins), rendered it so extremely difficult to make it intelligible in another tongue. (See Dedication to an edition of Butler's posthumous Works.) However, he is still the unrivalled darling of his own country; and his name will be ever famed, while he continues to be read in the closets, and quoted in the writings and conversation, of the politest writers of the English nation.

Among the many excellencies peculiar to this poem, a very singular one ought not to be omitted, with which it may be said to be qualified, in common with some other extraordinary writings: I mean the fashion that has prevailed of prescribing them for the cure of distempers both in body and mind; for instance, Dr. Serenus Sammonicus, a celebrated physican, has gravely prescribed the fourth book of Homer's *Iliad* to be laid under the head for the cure of a quartan ague. (See the last note on *Iliad* the 4th. Monsieur Saint Evremont has likewise recommended Don

But the reason of it is this: almost every part of it alludes to particular incidents." Voltaire's *Letters concerning the English Nation*, p. 212, 213, London, 1733, 8vo.; *Gen. Hist. Dict.* vol. vi. p. 293. See likewise, p. 296, *ibid.*

Quixote

Quixote as a proper potion to give relief to an heavy heart. (See Spectator, No. 163.) Jealousy has been cured by the 170th and 171st Spectators taken in a dish of chocolate; and No. 173, 184, 191, 203, 221, with half-a-dozen more of these wonder-working papers, are attested to be infallible cures for hypochondriac melancholy. See No. 547.—Hudibras may come in for his share of fame with these renowned remedies; and I am much mistaken if he may not stand in competition with any of the Spectators for the cure of the last-mentioned distemper. Upon these authorities, why might not this poem be prescribed as an infallible cure not only of the spleen and vapours, but of enthusiasm and hypocrisy?

Having thus set to view the excellency of this Poem, and the universal applause it has deservedly met with, what naturally follows but an inquiry after the Poet, and the respect that has been paid him? And here I am apprehensive the one will prove as great a reproach to the nation as the other does an honour to it.

The Lord Dorset was the first that introduced Hudibras into reputation at court; for Mr. Prior says (Dedication to his Poems) it was

was owing to him that the court tasted that Poem. It soon became the chief entertainment of the King, who often pleasantly quoted it in conversation. From this fair prospect, therefore, we might rationally conclude, that the Poet tasted plentifully of royal munificence, and that he was cherished by the Great, as well as his Poem. I am sure his wit and his loyalty equally merited reward and encouragement: but alas! upon the strictest inquiry we shall find, that he met with * neglect instead of regard, and empty delusive promises in the room of real performances. A disregard of his friends was what King Charles has been highly blamed for; and we cannot have a stronger instance of that disregard, than his being unmindful of Mr. Butler, whose works had done eminent service to the royal cause, and honour to his country. It is strange that King Charles should be thus forgetful of a man whose words were so often in his mouth, and daily afforded him a remarkable pleasure in conversation.

* Unpity'd Hudibras, your champion friend,
Has shown how far your charities extend;
This lasting verse shall on his tomb be read,
He sham'd you living, and upbraids you dead."

Kind and Panther, Dryden's Miscel. Gen. Hist. Dict. vol. vi.
p. 296.

We

We are indeed informed, that Mr. Butler was once in a fair way of obtaining a royal gratuity, as the following account, if true, will show*. “ Mr. Wycherly had always laid hold of any opportunity which offered to represent to his Grace (the Duke of Buckingham) how well Mr. Butler had deserved of the Royal Family by writing his inimitable Hudibras; and that it was a reproach to the court that a person of his loyalty and wit should suffer in obscurity, and under the wants he did. The Duke seemed always to hearken to him with attention enough; and after some time undertook to recommend his pretensions to his Majesty. Mr. Wycherly, in hopes to keep him steady to his word, obtained of his Grace to name a day when he might introduce the modest and unfortunate Poet to his new patron: at last an appointment was made, and the place of meeting was appointed to be the Roe-Buck: Mr. Butler and his friend attended accordingly, the Duke joined them.” But by an unlucky incident this interview was broke off, for which I refer the reader to the authority cited in the margin. And it will always be remembered, to the reproach of that learned age, that this great and

* General Historical Dictionary, vol. vi. p. 291.

inimitable Poet was suffered to live and die in want and obscurity.

The King's excessive fondness for the Poem, and surprising * disregard and neglect of the author, is fully and movingly related by Mr. Butler (*Hudibras at Court*, see *Remains*), who thence takes occasion to do justice to his Poem by hinting its excellencies in general †, and paying a few modest compliments to himself, of which the following lines are worth transcribing :

Now you must know, Sir Hudibras,
 With such perfections gifted was,
 And so peculiar in his manner,
 That all that saw him did him honour;
 Among the rest this prince was one
 Admir'd his conversation ;

* " King Charles II. never ordered Butler more than one gratuity, and that was 300 pounds, which had this compliment paid to it, that it passed all the offices without a fee, at the solicitation of Mr. William Longueville of the Temple, Lord Danby being at that time High Treasurer." A proof of the great honour and honesty of our poet is this, " That, upon his being ordered the three hundred pounds above mentioned by the King, he called to mind that he owed more than that sum to different persons, from whom he had borrowed monies, or otherwise contracted debts; for which reason he entreated Mr. Longueville to pay away the whole gratuity, who accordingly did so; and Butler did not receive a shilling of it." (See *Butler's Life* under the word *Hudibras*, *General Hist. Dict.* vol. vi. p. 299, Note.)

† See Cervantes's reflection upon the bad books of his time, with a compliment upon his own, under the denomination of the Licentiate Marquez Torres. *Jarvis's Life of Cervantes*, p. 25.

This

This prince, whose ready wit and parts
 Conquer'd both men and women's hearts,
 Was so o'ercome with Knight and Ralph,
 That he could never claw it off:
 He never eat, nor drank, nor slept,
 But Hudibras still near him kept;
 Never would go to church or so,
 But Hudibras must with him go;
 Nor yet to visit concubine,
 Or at a city feast to dine,
 But Hudibras must still be there,
 Or all the fat was in the fire.
 Now, after all, was it not hard
 That he should meet with no reward
 That fitted out this Knight and Squire
 This monarch did so much admire?
 That he should never reimburse
 The man for th' equipage or horse
 Is sure a strange ungrateful thing
 In any body but a king.
 But this good king it seems was told
 By some that were with him too bold,
 If e'er you hope to gain your ends,
 Careless your foes, and trust your friends—
 Such were the doctrines that were taught,
 Till this unthinking king was brought
 To leave his friends to starve and die.
 A poor reward for loyalty.

Mr. Butler's claim to a Poet's imaginary
 immortality, is in another place (Hudibras's
 epitaph, Remains) as handsomely and modestly
 made as by any other poet whatsoever:

But

But since his worship's dead and gone,
 And mould'ring lies beneath this stone,
 The reader is desir'd to look
 For his achievements in his book,
 Which will preserve of Knight the tale,
 Till time and death itself shall fail.

Mr. Oldham (vol. ii. 6th edition, 1703, p. 420) pathetically commiserates the extraordinary sufferings of our Poet in a remarkable manner. In his Satire against Poetry, he introduces the ghost of Spenser, dissuading him from it, upon experience and example, that poverty and contempt were its inseparable attendants. After Spenser has gone over his own lamentable case, and mentioned Homer and Cowley in the same view, he thus movingly bewails the great and unhappy Mr. Butler:

On Butler who can think without just rage,
 The glory and the scandal of the age?
 Fair stood his hopes, when first he came to town,
 Met every where with welcomes of renown;
 Courted and lov'd by all, with wonder read,
 And promises of princely favour fed;
 But what reward for all had he at last?
 After a life in dull expectance past,
 The wretch, at summing up his mispent days,
 Found nothing left but poverty and praise;
 Of all his gains by verse he could not save
 Enough to purchase flannel and a grave;

Reduc'd

Reduc'd to want, he in due time fell sick,
 Was fain to die, and be interr'd on tick :
 And well might blefs the fever, that was sent
 To rid him hence, and his worfe fate prevent*.

Nor does Mr. Butler stand alone in fuch lamentable misfortunes: Mr. Spenser and Mr. Cowley before him will be indelible reproaches to the generofity of this nation. Mr. Dryden (Dedication to Juvenal) has publifhed to the world the hardships he laboured under, and Mr. Otway (Prologue to Constantine the Great) deters us from poetry upon the fame topics with Spenser; but, for the cure of fuch as are addi<cted to the mufes, he adventures this wholefome advice :

All you who have male iffue, born
 Under the ftarving fign of Capricorn,
 Prevent the malice of their ftars in time,
 And warn them early from the fin of rhyme :
 Tell them how Spenser ftarv'd, how Cowley mourn'd,
 How Butler's faith and fervice were return'd :
 And if fuch warning they refufe to take,
 This laft experiment, O parents ! make :
 With hands behind him, fee th' offender ty'd,
 The parifh whip and beadle by his fide ;
 Then lead him to fome ftall that does expofe
 The authors he loves moft, there rub his nofe,
 Till, like a fpaniel lafh'd to know command,
 He by the due correction underftand
 To keep his brains clean, and not foul the land,
 Till he againft his nature learn to ftrove,
 And get the knack of dulnefs how to thrive.

* See more, in memory of Mr. Oldham, by N.T.

But now those gloomy disencouraging times are happily vanished, and we are got into an age wherein the muses cheerfully rear up their awful heads; an age as eminent for rewarding her poetic sons, as the last was notorious in depressing them: Poetry has now more bounteous patrons than the last age wanted: In short, we live in an age that will not suffer a poetic genius to be damped or extinguished by the want of subsistence, or even the fear of it.

Nothing more contributes to the honour of our country than this munificent regard to poetry: This is the reason why we have lately seen it arrive at the summit of perfection; and I may truly say, an universal love of its professors is proportionably advanced along with it. If we lament the neglected poets of former ages, we can in this congratulate double the number who now flourish, or have flourished, in the midst of fame and veneration: Those of our age have abounded in plenty, as much as theirs languished in want. For poor Homer, we can boast of his admirable translator; for Spenser, we can name his last editor, the late Mr. Hughes, who enjoyed a beneficial place under the Lords Chancellors Cowper and Macclesfield; and his son Philips

(see the *Guardian*, No. 32). The late Mr. Addison, Sir Richard Steele, and Mr. Congreve, may compensate for a Dryden and an Otway; and for Mr. Butler, we can refer to the late Mr. Prior and Dean Swift.

Nor is the bounteous munificence of the present age confined only to its contemporary poets, but gratefully extends itself to those that are dead. The late Dr. Garth's complaint (Preface to Ovid's *Metamorphoses*, p. 52, 3d edition), that "Mr. Dryden, who could make kings immortal, and raise triumphant arches to heroes, now wants a poor square foot of stone to shew where the ashes of one of the greatest poets that ever was upon earth are deposited," can now no longer be popular. It was hearkened to by the late Duke of Buckinghamshire, who, in 1720, erected a monument of marble for him in Westminster Abbey.

But we can now say with great satisfaction, that Mr. Butler, among the infinite number of readers whom he constantly delighted, at length found one who publicly adopted him for his darling author; and, out of a grateful sense of his merits and character, erected a neat monument to his memory in *Westminster Abbey

(see

* Mr. Sam. Wesley wrote the following lines upon the setting up of Mr. Butler's monument in Westminster Abbey (*Poems on several Occasions*, 4to. 1736, p. 62).

(see a delineation of it in Dart's *Westm.* plate iii. tom. i. p. 78, 79), which, next to *Hudibras*, will preserve the fame of the Poet, and the exemplary generosity of the Patron.— It sums up his character both justly and elegantly.

M. S.

SAMUELIS BUTLERI,

Qui *Strenshamiae*, in agro *Vigorn.* nat. 1612,
obiit *Lond.* 1680.

Vir doctus imprimis, acer, integer;
Operibus ingenii, non item præmiis scælix:
Satyrici apud nos carminis artifex egregius;
Quo simulatæ religionis larvam detraxit,
Et perduellium scelera liberrime exagitavit:
Scriptorum in suo genere, primus et postremus,

Ne, cui vivo deerant ferè omnia,
Deesset etiam mortuo tumulus,
Hoc tandem posito marmore, curavit
JOHANNIS BARBER, Civis Londinensis, 1721.

Which is thus translated by the author of
Westmonasterium, in tom. i. p. 79,

Sacred to the Memory of
SAMUEL BUTLER,
Who was born at *Strensham*, in *Worcestershire*, 1612,
And died at *London*, 1680.

A man

While Butler, needy wretch, was yet alive,
No gen'rous patron would a dinner give:
See him, when starv'd to death, and turn'd to dust,
Presented with a monumental bust.
The poet's fate is here in emblem shown,
He ask'd for bread, and he receiv'd a stone.

P R E F A C E.

ii

A man of extraordinary learning, wit, and integrity:

Peculiarly happy in his writings,

Not so in the encouragement of them:

The curious inventor of a kind of satire amongst us

By which he pluck'd the mask from pious hypocrisy,

And plentifully exposed the villany of rebels:

The first and last of writers in his way.

Left he, who (when alive) was destitute of all things,

Should (when dead) want likewise a monument,

JOHN BARBER, Citizen of London, hath taken care,

by placing this stone over him, 1721.

Nothing now remains, but to make my acknowledgments to those gentlemen who have kindly * assisted me.

And, in the first place, I am highly indebted to the worthy and ingenious Mr. Christopher Byron, of Manchester, for a great number of excellent notes. No less to the late Rev. and Learned Dr. Thomas Brett, for some historical notes, &c. communicated to me by my worthy and learned friend, the Rev. Dr. William Warren, President of Trinity-hall, with some notes of his own. No less to the Rev. and Learned Mr. William Warburton, for his curious and critical observations, which were procured for me by my learned and worthy friend the Rev. Mr. James Tunstall, B. D.

* The notes of former annotators are distinguished by an asterisk; those of my friends by the initial letters of their surnames.

Public

Public Orator of the university of Cambridge,
and Fellow of St. John's College.

The following reverend, worthy, and learned gentlemen are likewise entitled to my best acknowledgments. The Rev. Mr. William Smith, Rector of St. Mary's, Bedford; the Rev. Mr. William Smith, of Harleston, in Norfolk; the late Mr. Samuel Wesley, of Tiverton; the Rev. Dr. N.; Dr. Dickins, Fellow of Trinity-hall, and Professor of civil law in the university of Cambridge; Dr. Heberden, M. D. Fellow of St. John's College, Cambridge; the Rev. Mr. Professor Chapelow; Rev. Mr. Mickleburgh, B. D. Rector of Land Beech; Mr. Ward, Rhetoric Professor of Gresham College; William Cole, Esq. of King's College; the Rev. Mr. Thomas Herring, Fellow of Bennet College; Rev. Mr. Davies, of Shaftesbury; and Mr. Coxeter, of London.

As the notes of my worthy friends highly deserve applause, I hope their excellency will in some measure atone for the too great length and other imperfections of my own, for which (as I cannot throw them into a table of errata) I sincerely beg the pardon of every candid reader.

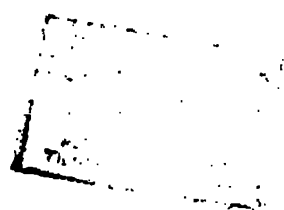
Cambridge,
May 1, 1744.

H U D I B R A S.

PART I. CANTO I.

ARGUMENT.

*Sir HUDIBRAS his passing worth,
The manner how he sally'd forth;
His arms and equipage are shown,
His horse's virtues, and his own.
Th' adventure of the bear and fiddle
Is sung, but breaks off in the middle.*





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PART I. CANTO I.

WHEN civil dudgeon first grew high,
 And men fell out they knew not why;
 When hard words, jealousies, and fears
 Set folks together by the ears,

ARGUMENT, ver. ult. *Is sung, but breaks off in the middle.*] A
 ridicule on Ronfarde's *Franciade*, and Sir William Davenant's
Gondibert. (Mr. W.)

CANTO I. v. 1. *When civil dudgeon, &c.*] To take in dudgeon is
 inwardly to resent some injury or affront, and what is previous to
 actual fury. It was altered by Mr. Butler, in an edition in 1674,
 to civil fury, whether for the better or worse the reader must be
 left to judge. Thus it stood in the editions of 1684, 1689, 1694,
 and 1700. Civil dudgeon was restored in the edition of 1704, and
 has continued so ever since.

v. 2. *'And men fell out they knew not why.'*] It may be justly said
 they knew not why, since (as Lord Clarendon observes, *Hist. of*
the Rebellion, vol. i. fol. edit. p. 52) "The like peace and plenty
 and universal tranquillity was never enjoyed by any nation for ten
 years together before those unhappy troubles began." See the like
 observation by Abp. Bramhall, *Serpent Salve*, Works in folio, p. 592.

v. 3. *When hard words, &c.*] By hard words he probably means
 the cant words used by the Presbyterians and sectaries of those
 Vol. I. B times;

5 And made them fight, like mad or drunk,
For Dame Religion, as for punk,

times; such as *gospel-walking*, *gospel-preaching*, *soul-saving*, *elect*, *saints*, *the godly*, *the predestinate*, and the like, which they applied to their own preachers and themselves; likewise *Arminians*, (some called them *Ormanists*, see Dr. Walker's *Sufferings of the Episcopal Clergy*, part ii. p. 252) *papists*, *prelatists*, *malignants*, *reprobates*, *wicked*, *ungodly*, and *carnal-minded*, which they applied to all loyal persons, who were desirous of maintaining the established constitution in church and state; by which they infused strange fears and jealousies into the heads of the people, and made them believe there was a formed design in the King and his ministers to deprive them of their religion and liberties; so that, as soon as the parliament met, and the demagogues had assumed a licentiousness in speech, they first raised mobs to drive the King from his palace, and then regular forces to fight (as they falsely and wickedly pretended) for their religion: they set the people against the Common Prayer, which they made them believe was the *Mass-book* in English, and nicknamed it *Porridge*. See Baftwick's Letter to Mr. Aquila Wicks; Nalson's Collections, vol. i. p. 503; Mercurius Rusticus, No. 111, p. 100, 191; and the Lethargy of the Church of England: see Reformado precisely character'd by a Church-warden, p. 6, Publ. Libr. Cambridge, xix. 9, 7. They enraged them likewise against the surplice, calling it a *rag of Popery*, *the whore of Babylon's smock*, and *the smock of the whore of Rome*; see a tract entitled, *A Rent in the Lawn Sleeves*, 1641, p. 4, and a *Babylonish garment*; see Reformado precisely character'd, p. 8.

v. 6. *As for punk.*] Sir John Suckling has expressed this thought a little more decently in the tragedy of Brennoralt:

“ Religion now is a young mistress here,
For which each man will fight and die at least;
Let it alone a while, and 'twill become
A kind of married wife, people will be
Content to live with it in quietness.” (Mr. W.)

v. 8. *Tho' not a man of them knew wherefore.*] The greatest bigots are usually persons of the shallowest judgment, as it was in those wicked times, when women and the meanest mechanics became zealous sticklers for controversies, which none of them could be supposed to understand. An ingenious Italian, in Queen Elizabeth's days, gave this character of the Disciplinarians, their predecessors, “ That the common people were wiser than the wisest of his nation; for here the very women and shopkeepers were better able to judge of predestination, and what laws were fit to be made concerning church-government, than what were fit to be obeyed or demolished; that they were more able (or at least thought so) to raise
and

Whose honesty they all durst swear for,
 Tho' not a man of them knew wherefore;
 When gospel-trumpeter, surrounded

and determine perplexed cases of conscience than the most learned colleges in Italy; that men, of slightest learning, or at least the most ignorant of the common people, were made for a new, or a super-, or re-reformation of religion. And in this they appeared like that man who would never leave to whet and whet his knife till there was no steel left to make it useful." Hooker's *Life*, by Walton, p. 10, prefixed to his *Eccles. Polity*.

v. 9. *When gospel-trumpeter, surrounded.*] The Presbyterians (many of whom before the war had got into parish churches) preached the people into rebellion, incited them to take up arms and fight the Lord's battles, and destroy the Amalekites, root and branch, hip and thigh (Coleman before the Commons, April 30, 1643, p. 24), and to root out the wicked from the earth; that was, in their sense, all that loved the King, the bishops, and the common prayer. They told the people afterwards, that they should bind their kings in chains, and their nobles in links of iron; see Cheynel's Fast Sermon before the Lords, March 26, 1645, p. 53; *Century of eminent Presbyterian Preachers*, 1723, p. 7; and one Durance prayed to God at Sandwich, "That the King might be brought in chains of iron to his parliament;" Edward's *Gangræna*, part ii. p. 131, 134. part iii. p. 97, both which they literally did. And it has been fully made out, that many of the regicides were drawn into the grand rebellion by the direful imprecations of seditious preachers from the pulpit: This some of them owned, and in particular Dr. South tells us, "That he had it from the mouth of Axtell the regicide, that he, with many more, went into that execrable war with such a controlling horror upon their spirits, from those public sermons, especially of Brookes and Calamy (see a specimen of their seditious passages, *Cent. of eminent Presbyterian preachers*, chap. i. p. 3, 5, 6), that they verily believed they should have been accursed by God for ever if they had not acted their part in that dismal tragedy, and heartily done the devil's work." *Sermons*, vol. i. p. 513. And in this sense is that remarkable expression of the Doctor to be taken, Vol. v. *Serm. 1*. "That it was the pulpit that supplied the field with swordmen, and the parliament-house with incendiaries." Sir Roger L'Estrange (*Reflection on Feb. 67. part 1.*) girds them notably upon this head: "A trumpeter," says he, "in the pulpit is the very emblem of a trumpeter in the field, and the same charge holds good against both; only the spiritual trumpeter is the most pernicious instrument of the two: for the latter serves only to rouse

10 With long-ear'd rout, to battle founded;
 And pulpit, drum ecclesiastic,
 Was beat with fist, instead of a stick:
 Then did Sir Knight abandon dwelling,
 And out he rode a colonelling.

the courage of the soldiers, without any doctrine or application upon the text; whereas the other infuses malice over and above, and preaches death and damnation both in one, and gives the very chapter and verse for it." See Mr. Addison's remark upon this and the following lines, *Spectator*, No. 60. and description of persons under musical instruments, *Spectator*, No. 153.

v. 10. *With long-ear'd rout, to battle founded.*] Their ears appeared to greater advantage from the shortness of their hair; whence they got the name of Round-heads: See Lord Clarendon's *History of the Rebellion*, vol. i. p. 267. Mr. Cleveland in his *Hue and Cry* after Sir John Presbyter, describes him to be

"With hair in character, and lugs in text:"

And Mr. Dryden, *Hind and Panther*,

"And pricks up his predestinating ears."

"His barber shall so roundly indent with his head, that our eyes may as well see his ears, as our ears hear his doctrine." *Reformado* precisely charactered, p. 12. Publ. Libr. Cambridge, xix. 9, 7.

"England farewell, with sin and Neptune bounded,
 Nile ne'er produc'd a monster like a Round-head."

The Committee man curried, a comedy, by S. Sheppard, 1647, A & 1. Royal Libr. Cambridge.

I have heard of one H-ll, a precisian of this cut, who, after the Restoration, rebuking an orthodox clergyman for the length of his hair, in answer to him he replied, "Old Prig, I promise you to cut my hair up to my ears, provided you will cut your ears up to your hair."

v. 11, 12. *And pulpit, drum ecclesiastic,—Was beat with fist, &c.*] Alluding to their vehement action in the pulpit, and their beating it with their fists, as if they were beating a drum. The author of *A Character of England*, in a Letter to a French Nobleman, 1659, p. 15, observes, "That they had the action of a thrasher rather than of a divine:" and it is remarked (see Letter sent to London, from a Spy at Oxford, to Mr. Pym, &c. 1643, p. 4) of John Sedgewick, "That he thrashed such a sweating lecture, that he put off his doublet;" and by Dr. Echard (see *Contempt of the Clergy*, p. 56), "That the preacher shrunk up his shoulders, and stretched himself, as if he was going to cleave a bullock's head." Their action in

15 A wight he was whose very fight would
 Entitle him, Mirror of Knighthood;
 That never bow'd his stubborn knee
 To any thing but chivalry;

in the pulpit, and precise hypocritical behaviour in other respects, is alluded to in the following lines:

"Both Cain and Judas back are come,
 In vizards most divine;

God bless us from a pulpit drum,

And preaching Catiline!" (Sir J. Birkenhead revived, p. 5.)

The mock majesty of placing the epithet after the substantive, and the extreme appositeness of the simile, may make it well deserve to be quoted, without any consideration of the rhyme at all.

v. 12. *Instead of a slick.*] The speaking a *stick* as one word, with the stress upon *a*, seems not blameable; for the change of accent only heightens the burlesque, and consequently is rather an excellency than a fault.

v. 13. *Then did Sir Knight, &c.*] Our Author, to make his Knight appear more ridiculous, has dressed him in all kinds of fantastic colours, and put many characters together to finish him a perfect coxcomb.

v. 14. *And out he rode a colonelling.*] The Knight (if Sir Samuel Luke was Mr. Butler's hero) was not only a Colonel in the parliament army, but also Scoutmaster-general in the counties of Bedford, Surry, &c. (Walker's Hist. of Independency, part i. p. 170.) This gives us some light into his character and conduct; for he is now entering upon his proper office, full of pretendedly pious and sanctified resolutions for the good of his country; his peregrinations are so consistent with his office and humour, that they are no longer to be called fabulous or improbable. The succeeding Cantos are introduced with large prefaces, but here the poet seems impatient till he get into the description and character of his hero. (Mr. B.)

v. 15. *A wight he was, &c.*] *Wight* often used for *person* by Chaucer, Spenser, and Fairfax in his Godfrey of Bulloign, &c. &c.

v. 16. *Mirror of Knighthood.*] There was a book so called; see Don Quixote, vol. i. c. 6. p. 48; and Don Quixote is so called by Cervantes, vol. i. b. 2. c. 1. p. 77. Mirror of Chivalry, vol. ii. c. 2. p. 26, 29. vol. iii. c. 7. p. 65. vol. iv. c. 56. p. 557, 616. Motteux's edition, 1706, and Palmerin in Beaumont and Fletcher's Knight of the Burning Pestle, act i. See likewise History of Valentine and Orson, c. xli. p. 178.

v. 17, 18. *That never bow'd his stubborn knee—To any thing but chivalry, i. e.* He kneeled to the King when he knighted him, but seldom upon any other occasion.

Nor put up blow, but that which laid
 20 Right Worshipful on shoulder-blade:
 Chief of domestic knights and errant,
 Either for chartel or for warrant:
 Great on the bench, great in the saddle,
 That could as well bind o'er as swaddle:
 25 Mighty he was at both of these,
 And styl'd of war as well as peace.
 (So some rats, of amphibious nature,

v. 19, 20. *Nor put up blow, but that which laid—Right Worshipful on shoulder-blade.*] Alluding to the blow the King laid on his shoulder with a sword when he knighted him. To this he refers, Part ii. Canto i. v. 235, 236.

Th' old Romans freedom did bestow,
 Our princes worship, with a blow;

and to some of the other ceremonies of knighthood, Part I. Canto ii. v. 742, 743.

Was I for this entitled Sir,
 And girt with rusty sword and spur?

In the time of Charles the Great, the way of knighting by the *Colaphus*, or giving a blow on the ear, was used in sign of sustaining future hardships: See Ashmole's History of the Garter, p. 36. The *Accolade*, or ceremony of embracing the knight (a ceremony often mentioned by the writer of *Amadis de Gaul*), was first performed by the Emperor Charles the Great, upon knighting his son Lewis Debonair: Ashmole, *id. ib.* The customary way of knighting at this time (see Sir William Segar's book, entitled, *Of Honour civil and military*, lib. ii. cap. 2. p. 74) is as follows: "He that is to be made knight is stricken by the prince with a drawn sword upon his back or shoulder, the prince saying, *Soy Chevalier*, (*Soy Chivalier, à nome de Dieu*; Guillim, part ii. p. 226) and in times past was added *Saint George*; and, when the knight riseth, the prince saith *Avance*." This is the manner of dubbing knights at this present, and the word *dubbing* was the old word, and not *creating*: See Ashmole, p. 40. Selden's *Titles of Honour*, 2d edit. part ii. chap. 1, 2. *Historical Essay on Nobility*, 2d edit. vol. ii. p. 554. Mowbray Duke of Norfolk, upon Bolingbroke's challenge (see Shakespeare's *King Richard II.* act i. p. 258. Mr. Theobald's first edit. vol. iii. 1733), and throwing down his gauntlet, says,

"I take

Are either for the land or water.)

But here our authors make a doubt

30 Whether he were more wise or stout.

Some hold the one, and some the other ;

But, howsoe'er they make a pother,

The difference was so small, his brain

Outweigh'd his rage but half a grain ;

35 Which made some take him for a tool

That knaves do work with, call'd a Fool.

" I take it up, and by this sword I swear,
Which gently laid my knighthood on my shoulder,
I'll answer thee in any fair degree,
Or chivalrous design of trial."

Sir Kenelm Digby tells us (see Discourse concerning the Cure of Wounds by the Powder of Sympathy, p. 105), that when King James I. who had an antipathy to a sword, dubbed him knight, had not the Duke of Buckingham guided his hand aright, in lieu of touching his shoulder, he had certainly run the point of it into his eye. See the manner in which the innkeeper dubbed Don Quixote knight, part i. book 1. chap. 3.

v. 22. *Either for chartel.*] Chartel signifies a letter of defiance or challenge to a duel, in use when combats were allowed to decide difficult controversies not otherwise to be determined by law: See Cowel's and Manley's Interpreters, and Jacob's Law Dictionary. A trial (and the last) of this kind was intended between the Marquis of Hamilton and the Lord Rea in the year 1631, but the King put an end to the dispute: Echard's History of England, vol. ii. p. 97. In this sense Lord Roos uses the word, in his answer to the Marquis of Dorchester's letter, Feb. 25, 1659, p. 5. "You had better have been drunk, and set in the stocks for it, when you sent the post with a whole packet of chartels for me." See an account of duelling, Tatler, No. 93; and of trials of titles in this way, Salmon's History of Hertfordshire, p. 178, 179, 180, 181. Mezeray produces one instance of a combat in trial of a person's innocency as early as the year 628. See History of France, translated by Bulteel, p. 4.

v. 23. *Great on the bench, great in the saddle.*] In this character of Hudibras all the abuses of human learning are finely satirized, philosophy, logic, rhetoric, mathematics, metaphysics, and school-divinity. (Mr. W.)

v. 24. *That could as well bind o'er as swaddle.*] *Swaddle*, bang, cudgel, or drub. See Bailey's Dictionary.

He had such plenty as suffic'd
 To make some think him circumcis'd:
 And truly so he was, perhaps,
 Not as a profelyte, but for claps.
 65 He was in logic a great critic,
 Profoundly skill'd in analytic:
 He could distinguish and divide
 A hair 'twixt fouth and fouth-west side;

Grounds and Reasons, &c. p. 114) tells us, "That some are of opinion that children may speak Hebrew at four years of age, if they be brought up in a wood, and suck of a wolf; and Sir Thomas Brown observes (Vulgar Errors, book v. chap. 22), "That children in the school of Nature, without institution, would naturally speak the primitive language of the world, was the opinion of the ancient heathens, and continued since by Christians, who will have it our Hebrew tongue, as being the language of Adam."

v. 60. *To flourish most in barren ground.*] If so, why may we not infer that German monk to have been a wag, who, taking a catalogue of a friend's library, and meeting with a Hebrew book in it, entered it under the title of "A book that has the beginning where the end should be." See Tatler, No. 239.

* v. 62. *To make some think him circumcis'd.*] Here again is an alteration without any amendment; for the following lines,

And truly so he was, perhaps,
 Not as a profelyte, but for claps,

are thus changed in the editions of 1674, 1684, 1689, 1694, 1700;

And truly so perhaps he was,
 'Tis many a pious Christian's case,

restored in the edition of 1704. The Heathens had an odd opinion, and gave a strange reason why Moses imposed the law of circumcision on the Jews, which, how untrue soever, I will give the learned reader an account of, without translation, as I find it in the annotation upon Horace, wrote by my worthy and learned friend Mr. William Baxter, the great restorer of the ancient, and promoter of modern learning, Hor. sat. 9. sermon. lib. i. "Curtis, quia pellicula imminuti sunt; quia Moses Rex Judæorum, cujus legibus reguntur, negligentia *φιμωθεῖς* medicinaliter exsectus est, et
 ne

On either which he would dispute,
 70 Confute, change hands, and still confute:
 He'd undertake to prove, by force
 Of argument, a man's no horse;
 He'd prove a buzzard is no fowl,
 And that a lord may be an owl,
 75 A calf an alderman, a goose a justice,

ne solus esset notabilis, omnes circumcidi voluit." Vet. Schol. vocem *φιμωθεῖς*, quæ inscitia librarii exciderat, reposuimus ex conjectura, uti et *medicinaliter exsectus* pro *medicinalis effectus*, quæ nihil erant. Quis miretur ejusmodi convicia homini Epicureo atque Pagano excidisse? Jure igitur Henrico Glareano Diaboli Organum videtur. Etiam satyra quinta hæc habet: "Constat omnia miracula certa ratione fieri, de quibus Epicurei prudentissime disputant."

v. 65. *He was in logic a great critic.*] See an account of Tim, Dialogue between Timothy and Philatheus, vol. i. p. 6; and Subtle's advice to Kuffrel, Ben Jonson's Alchymist, act iv. sc. 2; a definition of a critic, Tale of a Tub, 3d edit. p. 87; Tatler, No. 165; and a banter upon critics, Spectator, No. 592. Some of the saints of those times were no great friends to logic, as appears from the following passage: "Know you, that logic and philosophy (in which you are better versed than in the word of God) are not inventions or institutions of Jesus Christ and his apostles, but of the devil and antichrist, with which they have mainly and principally upheld their black, dark, and wicked kingdom." See T. Lilburn's Answer to nine arguments written by T. B. 1645, p. 2.

v. 66. *Profoundly skill'd in analytic.*] "Analytic method takes the whole compound as it finds it, whether it be a species or an individual, and leads us into the knowledge of it, by resolving it into its principles or parts, its generic nature, and special properties; and is called the method of resolution:" See Dr. Watts's Logic, p. 341.

v. 75. *A calf an alderman.*] Such was Alderman Pennington, who sent a person to Newgate for singing (what he called) a malignant psalm: See a further account of him, Sir William Dugdale's Short View of the Troubles, p. 567, 568; Lord Clarendon's History of the Rebellion, vol. i. p. 16; Walker's History of Independency, part i. p. 170. edit. 1661.

Ib. — *a goose a justice.*] Lord Clarendon observes (History of the Rebellion, vol. iii. p. 72), "That after the declaration of No
 more

And rooks committee-men and trustees.
 He'd run in debt by disputation,
 And pay with ratiocination.
 All this by fyllogism, true
 80 In mood and figure, he would do.
 For rhetoric, he could not ope
 His mouth, but out there flew a trope:
 And when he happen'd to break off
 I' th' middle of his speech, or cough,
 85 H' had hard words ready to shew why,
 And tell what rules he did it by;

more addressees to the King, they who were not above the condition of ordinary constables six or seven years before were now justices of the peace, who executed the commands of the parliament in all the counties with rigour and tyranny, as was natural for such persons to use over and towards those upon whom they had looked at such a distance: The whole government of the nation remained in a manner wholly in their hands, who, in the beginning of the parliament, were scarce ever heard of, or their names known, but in the places where they inhabited." Dr. Bruno Ryves informs us (*Mercurius Rusticus*, No. iii. p. 30), That the "town of Chelmsford, in Essex, was governed at the beginning of the rebellion, by a tinker, two cobblers, two tailors, and two pedlars." The fable in Sir Roger L'Estrange, part ii. fab. 38. of the Asses made Justices, is a just satire upon those times; and I wish it had never suited more modern ones. To such justices the Tatler's interrogatory (No. 14) might have been properly applied, "Who would do justice on the justices?" See an account of Justice Shallow (the Coxcomb, act 5, Beaumont and Fletcher's Works, 1679, vol. ii. p. 334), and John Taylor's Basket Justice, Works, p. 185, 190.

v. 76. *And rooks committee-men*—] In the several counties, especially the associated ones, Middlesex, Kent, Surry, Suffex, Norfolk, Suffolk, and Cambridgeshire (see Echard's history of England, vol. ii. p. 338), which sided with the parliament, committees were erected of such men as were for the *good cause*, as they called it, who had authority from the members of the two houses at Westminster to fine and imprison whom they pleased; and they harried and oppressed the country in a most arbitrary and scandalous manner;

- Else, when with greatest art he spoke,
 You'd think he talk'd like other folk:
 For all a rhetorician's rules
 90 Teach nothing but to name his tools.
 But, when he pleas'd to shew't, his speech
 In loftiness of sound was rich;
 A Babylonish dialect,
 Which learned pedants much affect;
 95 It was a party-colour'd dress
 Of patch'd and piebald languages:
 'Twas English cut on Greek and Latin,

manner; on which account they are with great propriety called *rooks*: See an historical account of these committees in Dr. Walker's *Sufferings of the Episcopal Clergy*, part 1.

v. 79. *All this by syllogism true.*] An argument in logic consisting of three propositions, wherein, some things being supposed or taken for granted, a conclusion is drawn different from the things supposed.

v. 80. *In mood and figure*] *Figure*, in logic, is a due disposal of a middle term of a syllogism with the two extremes.

v. 82. — *a trope.*] The turning a word from its proper signification to another.

v. 84, 85. — *or cough,* — *And tell what rules he did it by.*] “Oliver Maillard étoit un Cordelier, qui prechoit avec reputation dans le dernier siècle. On a de lui deux volumes en octavo de sermons en Latin, imprimez à Paris en 1511, 1513.” “Les prédicateurs de son tems affectant de rousser, comme un chose qui donnoit de la grace à leurs declamations, il n'a pas manqué dans un sermon en François, imprimé à Bruges vers l'année 1500, de marquer à la marge par des *hem hem* les endroits où il avoit toussé.” *Mélanges d'Histoire et de Litterature*, par M. de Vigneul Marville, *i. e.* le Chartreux Don Bonaventure d'Argonne, V. 1. p. 106. (Mr. W.)

* v. 93. *A Babylonish dialect.*] A confusion of languages, such as some of our modern virtuosi used to express themselves in.

v. 97. *'Twas English cut on Greek and Latin.*] The leading men of those times were fond of appearing learned, and commonly mixed
 Latin

Like fustian heretofore on satin.
 It had an odd promiscuous tone,
 100 As if h' talk'd three parts in one;
 Which made some think, when he did gabble,
 Th' had heard three labourers of Babel,
 Or Cerberus himself pronounce
 A leash of languages at once.

Latin with English in their speeches, especially the country justices, of which Hudibras was one, (see in proof a book entitled, *The Speeches and Passages of this Great and Happy Parliament*, 1641, p. 207, 233, &c. 296, 297, &c. 402), though they knew little more of the Latin tongue than Pratt, Chancellor of France (see Hen. Stephens's *Prep. Treatise to his Apology for Herodotus*, p. 241), who having read the letter which King Henry VIII. sent to the French King, Francis I. wherein this clause was, "*Mitto tibi duodecim molossos*, I send you twelve mastiff dogs," he expounded it, "I send you a dozen mules." The story is told of a cardinal by Dr. Fuller, *Worthies of Somersetshire*, p. 18. See Peter de Quir's letter in the 396th *Spectator*.

v. 98. *Like fustian heretofore on satin.*] A fashion, from the manner of expression, probably not then in use, where the coarse fustian was pinked, or cut into holes, that the fine satin might appear through it: See an account of the flashing, pinking, and cutting of doublets, Dr. Bulwer's *Artificial Changeling*, 1654, p. 537. The author of a book entitled, *A short Character of France*, 1659, p. 34. compares their finest pieces of architecture to satin pinked upon canvas: See likewise a tract published the same year, entitled *Gallus Castratus*, p. 14.

v. 100. *As if h' had talk'd three parts in one.*] The phrase alludes to the old catches in three parts. (Mr. W.)

v. 101, 102. *Which made some think, when he did gabble,—Th' had heard three labourers of Babel.*] Diodorus Siculus (*Her. Antiquar.* lib. iii. cap. 13. p. 56. Basileæ, 1548. I take the liberty of quoting this translation, having no other copy) makes mention of some southern islands, the inhabitants of which, having their tongues divided, were capable of speaking two different languages, and conversing with two different persons at the same time: See likewise Dr. Bulwer's *Artificial Changeling*, sc. xiv. p. 232, &c. Torquemedas's *Spanish Mandeville*, disc. i. fol. 17. The marvellous Rabelais (see *Works*, vol. v. chap. 31. p. 45) carries the point a great deal further, in his romantic account of the monster Hearsay, whose

- 105 This he as volubly would vent
 As if his stock would ne'er be spent;
 And truly to support that charge,
 He had supplies as vast and large:
 For he could coin or counterfeit
 110 New words, with little or no wit;
 Words so debas'd and hard, no stone.
 Was hard enough to touch them on;

whose mouth, he observes, was slit up to his ears, and in it were seven tongues, each of them cleft into seven parts, and he talked with all the seven at once, of different matters, and in divers languages. See Milton's description of the confusion of languages, *Paradise Lost*, book xii. l. 48, &c.

* v. 108. *Or Cerberus himself, &c.*] Cerberus, a name which poets give to a dog with three heads, which they feigned doorkeeper of hell, that caressed the unfortunate souls sent thither, and devoured them that would get out again; yet Hercules tied him up, and made him follow. This dog with three heads denotes the past, the present, and the time to come, which receive, and, as it were, devour all things. Hercules got the better of him, which shews that heroic actions are always victorious over time, because they are present in the memory of posterity.

v. 109. *Could coin or counterfeit new words.*] The presbyterians coined a great number, such as out-goings, carryings-on, nothingness, workings-out, gospel-walking-times, &c. which we shall meet with hereafter, in the speeches of the Knight and Squire, and others, in this poem; for which they are bantered by Sir John Birkenhead, *Paul's Church-yard*, cent. i. class 1. No. 16. the *Children's Dictionary*, an exact collection of all new words born since November 3, 1640, in speeches, prayers, and sermons, as well those that signify something as nothing; and cent. ii. class 5. § 109. *Bellum grammaticale*; that parliamentdome, councildome, committeedome, and sworddome, are better words than christendome, or kingdome. The author of the *Spectator* (No. 458) observes, "That those swarms of sectaries that overran the nation in the time of the great rebellion carried their hypocrisy so high, that they had converted our whole language into a jargon of enthusiasm."

v. 111, 112. *Words so debas'd and hard, no stone—Was hard enough to touch them on.*] Thus it stands in every edition that I have met

- And, when with hasty noise he spoke 'em,
 The ignorant for current took 'em;
 115 That had the orator who once
 Did fill his mouth with pebble stones
 When he harangu'd, but known his phrase,
 He would have us'd no other ways.
 In mathematics he was greater
 120 Than Tycho Brahe, or Erra Pater:
 For he, by geometric scale,

met with, which induced me to think that he alluded to the touch-stone, a stone to try gold and silver on: but Mr. Warburton is of opinion, that no tone would be an emendation, *i. e.* words so debased and hard, that it was the utmost difficulty to pronounce them; which reading he thinks is made good by the 113th and the three following lines.

v. 113. *And, when with hasty noise he spoke 'em.*]

Magna voce boat ———

Celeri cursu verba fatigat.

v. 115. *That had the orator, &c.*] This and the three following lines are not in the two first editions of 1663, but added in the edit. 1674. Demosthenes is here meant, who had a defect in his speech.

v. 120. *Than Tycho Brahe*—] An eminent Danish mathematician. At Gottorp there was a large globe, celestial within, and terrestrial without, made after a design of Tycho Brahe; twelve persons might sit round a table within side of it, and make celestial observations in the turning of it. See Northern Worthies, in the Lives of Peter the Great, &c. 1728, p. 34. See further account of Tycho Brahe, Collier's Hist. Dictionary.

Ib. — *or Erra Pater.*] William Lilly, the famous astrologer of those times, so called by Mr. Butler, Memoirs of the year 1649, and 1650. The House of Commons had so great a regard to his predictions, that the author of Mercurius Pragmaticus (No. 20) styles the members the sons of Erra Pater. Mr. Butler probably named him so from an old astrologer, of whose predictions John Taylor the water poet makes mention, in the preface to his Cast over the Water, Works, p. 156; and in Mr. Reading's Catalogue of Sion College Library, there is a tract, entitled, Erra Pater's Predictions. The elder Loveless (in Beaumont and Fletcher's Scornful Lady, act iv. scene 1) calls Abigail, "Dirty December, with a face as old
 old

Could take the size of pots of ale ;
 Resolve by fines and tangents, straight,
 If bread or butter wanted weight ;
 125 And wisely tell what hour o' th' day
 The clock does strike, by algebra.

Beside, he was a shrewd philosopher,
 And had read ev'ry text and gloss over ;
 Whate'er the crabbed'st author hath,
 130 He understood b' implicit faith :
 Whatever sceptic cou'd inquire for,

old as Erra Pater, and such a prognosticating nose :” and of Charles the scholar (in Beaumont and Fletcher’s Elder Brother) ’tis observ’d, “ That, after six hours conference with the stars, he sups with old Erra Pater :” See Younger Brother, by Beaumont and Fletcher, act i. sc. 2. And the writer of A Letter sent to London from a Spy at Oxford, 1643, p. 13, says, “ Surely the devil owed us a shame, that none of us were skilled in the book of fortune, Erra Pater, or Booker’s Almanac.” Some are of opinion, that by Erra Pater he meant the Wandering Jew, named Job Buttadæus : See an account of him in the Philosophical Transactions ; Sir Thomas Browne’s Vulgar Errors ; London Spy, vol. ii. book 3. Lett. 1. vol. vii. b. 4 ; Dr. Derham’s Physico-Theology, book iv. chap. 10. p. 173.

v. 122. *Could take the size of pots of ale.*] As a justice of the peace he had a right to inspect weights and measures : See Nelson’s Office and Authority of a Justice of the Peace, the sixth edition, p. 622.

“ For well his Worship knows, that ale-house fins
 Maintain himself in gloves, his wife in pins.”

A Satyr against Hypocrites, p. 3, 4.

v. 125, 126. *And wisely tell what hour o’ th’ day—The clock does strike, by algebra.*] There are many algebraic questions to which Mr. Butler may probably allude : See an odd account of the measuring of time, in Mr. Scot’s Discovery of Witchcraft, book xvi. chap. 5. p. 478. and of a movement that measures time after a particular manner, Philosophical Transactions, vol. xiv. No. 161, p. 647.

v. 129. *Whate’er the crabbed’st author hath.*] This and the following line not in the two first editions of 1664, and first inserted in that of 1674.

* v. 131. *Whatever sceptic, &c.*] Sceptic.—Pyrrho was the chief,
 Vol. I. C of

For every why he had a wherefore;
 Knew more than forty of them do,
 As far as words and terms could go,
 135 All which he understood by rote,
 And, as occasion serv'd, would quote;
 No matter whether right or wrong,
 They might be either said or sung.
 His notions fitted things so well,

of Sceptic philosophers, and was at first, as Apollodorus saith, a painter, then became the hearer of Driso, and at last the disciple of Anaxagoras, whom he followed into India, to see the Gymnosophists. He pretended that men did nothing but by custom; that there was neither honesty nor dishonesty, justice nor injustice, good nor evil. He was very solitary, lived to be ninety years old, was highly esteemed in his country, and created chief priest. He lived in the time of Epicurus and Theophrastus, about the 120th olympiad. His followers were call'd Pyrrhonians; besides which, they were named the Ephectics and Aphorectics, but more generally Sceptics. This sect made their chiefest good to consist in a sedateness of mind, exempt from all passions, in regulating their opinions, and moderating their passions, which they call'd *ataxia* and *metriopathia*; and in suspending their judgment in regard of good and evil, truth and falsehood, which they call'd *epoche*. Sextus Empiricus, who lived in the second century, under the Emperor Antoninus Pius, writ ten books against the mathematicians or astrologers, and three of the Pyrrhonian opinion. The word is derived from the Greek *σκεπτεσθαι*, quod est, *considerare, speculari*.

Ib.—enquire for] *Inquire for* in all editions to 1689 inclus.

v. 132. *For every why he had a wherefore.*] i. e. He could answer one question by another, or elude one difficulty by proposing another. (Mr. W.) See Ray's English Proverbs, 2d edit. p. 348; Shakespeare's Comedy of Errors, act ii. vol. iii. p. 17. Mr. Theobald's edit. 1733.

v. 139, 140. *His notions fitted things so well—That which was which he could not tell.*] This satire is against those philosophers who took their ideas of substances to be the combinations of nature, and not the arbitrary workmanship of the human mind; and that the essence of each sort is no more than the abstract idea: See Mr. Lock on the names of substances. This must give one a great idea of our author's penetration in metaphysical enquiries. (Mr. W.)

* v. 143.

140 That which was which he could not tell,
 But oftentimes mistook the one
 For th' other, as great clerks have done.
 He could reduce all things to acts,
 And knew their natures by abstracts;
 145 Where entity and quiddity,
 The ghosts of defunct bodies, fly;
 Where truth in person does appear,
 Like words congeal'd in northern air.

* v. 143. *He could reduce, &c.*] The old philosophers thought to extract notions out of natural things, as chymists do spirits and essences; and when they had refined them into the nicest subtleties, gave them as insignificant names as those operators do their extractions: But (as Seneca says) the subtiller things are rendered they are but the nearer to nothing; so are all their definitions of things by acts the nearer to nonsense. This and the following line added 1674.

v. 145, 146. *Where entity and quiddity,—The ghosts of defunct bodies, fly.*] He calls the abstracted notions of entity and quiddity very properly the ghosts of bodies; thereby lashing the too nice distinctions of metaphysicians, who distinguish body, entity, and substance so finely from each other, that they say the two latter ideas or notions may remain, when the body is gone and perished; and so while Hudibras was pulling down Popery, he was setting up transubstantiation.

* v. 147. *Where truth, &c.*] Some authors have mistaken truth for a real thing, when it is nothing but a right method of putting those notions or images of things (in the understanding of man) into the same state and order that their originals hold in nature; and therefore Aristotle says, “Unumquodque sicut se habet secundum esse, ita se habet secundum veritatem.” Met. L. 2.

v. 148. *Like words congeal'd in northern air.*] See an explication of this passage, and a merry account of words freezing in Nova Zembla, Tatler, No. 254; and Rabelais's account of the bloody fight of the Arimaspians and Nephelobites, upon the confines of the Frozen Sea, vol. iv. chap. 56. p. 229, Ozell's edition, 1737. To which Mr. John Donne probably refers, in his Panegyric upon T. Coryat and his crudities:

“Its not that French, which made his giants see
 Those uncouth islands, where words frozen be,
 Till by the thaw next year they're voice again.”

He knew what's what, and that's as high
 150 As metaphysic wit can fly.
 In school-divinity as able

v. 149, 150. *He knew what's what, and that's as high—As metaphysic wit can fly.*] A ridicule on the idle senseless questions in the common systems of logic, as Burgesdicius's *Quid est quid?* from whence came the common proverbial expression of *He know's what's what*, to denote a shrewd man. (Mr. W.) *Metaphysics*, a science which treats of *being* in general and its properties; of forms abstracted from matter; of immaterial things, as God, angels, &c.

v. 152. *As he that hight Irrefragable.*] *Hight* signifies *called, or named*. In this sense it is used by Chaucer,

“A worthy duke that hight Pirithous,
 That fellow was to Duke Theseus.”

Chaucer's *Knight's Tale*, fol. 1. edit. 1602. See *Reve's Tale*, fol. 15; *Squire's Tale*, fol. 23; *Merchant's Tale*, fol. 28; *Franklen's Tale*, fol. 50; *Doctor of Physic's Tale*, fol. 59; *Romant of the Rose*, fol. 122. And Spencer uses it in like manner.

“Malbecco he, and Hellenore she hight.”

Fairy Queen, vol. ii. book 3. canto 9. p. 489; Mr. Hughes's edit. *ibid.* p. 490. See Shakespeare, and Beaumont and Fletcher's *Knight of the Burning Pestle*.

Ibid. — *Irrefragable.*] Alexander Hales, so called. He was an Englishman, born in Gloucestershire, and flourished about the year 1236, at the time when what was called school-divinity was much in vogue; in which science he was so deeply read, that he was called *Doctor Irrefragabilis*; that is, the *Invincible Doctor*, whose arguments could not be resisted. Vid. *Alexandri Alensis Angli Doctoris Irrefragabilis Ordinis Minorum, Summa Theolog.* Colon. Agripp. 1622. 2 tom. fol. Royal Libr. Camb. Naucleri *Cronograph.* vol. ii. generat. 43. p. 994. *Alstedii Thesaur. Chronolog.* 44. *Chronol. Scholastic.* p. 437. edit. 1628, Dr. Aldrich's Preface to his *Artis Logicæ Compendium*. See titles of *Thomas Aquinas*, *Duns Scotus*, and the rest of the eminent schoolmen in *Chambers's Dictionary*. These schoolmen spun their arguments very fine, and to a great length, and used such nice distinctions that they are here justly compared to cobwebs. Mr. Pope (see *Essay on Criticism*) speaks of them with great contempt.

“Once school divines this zealous isle o'erspread:
 Who knew most sentences was deepest read;
 Faith, gospel, all seem'd made to be disputed,
 And none had sense enough to be confuted.
 Scotists and Thomists now in peace remain
 Amidst their kindred cobwebs in Duck-lane.”

Bishop

As he that hight *Irrefragable*;
 A second Thomas, or at once
 To name them all, another Dunce:

Bishop Sanderfon (see 2d Lecture upon Promissory Oaths, translated by the Royal Martyr, and reprinted by Mr. Lewis, 1722, p. 34) makes mention of one "Paul Cortesius, who, whilst following Thomas and Scotus, and many more, he compiled Commentaries upon the Four Books of Sentences," growing weary of the terms used by the schools, as less Ciceronian, for church chose rather to say senate, for ecclesiastical laws senate decrees, for predestination prefiguration, for ordination of priests initiation, for angel genius, bishop flamen, and the like.

v. 153, 154. *A second Thomas, or at once—To name them all, another Dunce.*] Thus they stood in the two first editions of 1664, left out in those of 1674, 1684, 1689, 1700, and not restored till 1704. *Thomas Aquinas, a Dominican friar, was born in 1224, studied at Cologne and at Paris. He new modelled the school-divinity, and was therefore called the Angelic Doctor, and Eagle of Divines. The most illustrious persons of his time were ambitious of his friendship, and put a high value on his merits, so that they offered him bishoprics, which he refused with as much ardor as others seek after them. He died in the fiftieth year of his age, and was canonized by Pope John XXII. We have his works in eighteen volumes, several times printed.

*Johannes Duns Scotus was a very learned man, who lived about the end of the thirteenth and beginning of the fourteenth century. The English and Scots strive which of them shall have the honour of his birth. The English say he was born in Northumberland; the Scots alledge he was born at Dunse in the Merse, the neighbouring county to Northumberland, and hence was called Duns Scotus: Moreri, Buchanan, and other Scotch historians, are of this opinion, and for proof cite his epitaph,

"Scotia me genuit, Anglia suscepit,
 Gallia edocuit, Germania tenet."

He died at Cologne, Nov. 8, 1308. In the supplement to Dr. Cave's *Historia Literaria*, he is said to have been extraordinarily learned in physics, metaphysics, mathematics, and astronomy; that his fame was so great when at Oxford, that 30,000 scholars came thither to hear his lectures; that, when at Paris, his arguments and authority carried it for the immaculate conception of the Blessed Virgin, so that they appointed a festival on that account, and would admit no scholars to degrees but such as were of this mind. He was a great opposer of Thomas Aquinas's doctrine, and, for being a very acute logician, was called Doctor Subtilis, which was the reason also that an old punster always called him the Lathy Doctor.

- 155 Profound in all the nominal
 And real ways beyond them all;
 For he a rope of sand could twist
 As tough as learned Sorbonist;
 And weave fine cobwebs, fit for scull
 160 That's empty when the moon is full;
 Such as take lodgings in a head
 That's to be let unfurnished,
 He cou'd raise scruples dark and nice
 And after solve 'em in a trice,
 165 As if divinity had catch'd

v. 155, 156. *Nominal and real*] Gulielmus Occham was Father of the Nominals, and Johannes Duns Scotus of the Reals: See Dr. Plot's Oxfordshire, c. 9. p. 192. These two lines not in the two first editions of 1664, but added in 1674.

v. 157, 158. *For he a rope of sand could twist—As tough as learned Sorbonist.*] Altered thus in edit. 1674, and continued till 1704:

And with as delicate a hand,
 Could twist as tough a rope of sand.

Mr. Smith of Harleston is of opinion, that Mr. Butler alludes to the following story. A gentleman of Paris, who was reduced in circumstances, walking in the fields in a melancholy manner, was met by a person in the habit of a Doctor of the Sorbon, who, enquiring into his case, told him, that he had acquired so much by his studies that it was in his power to relieve him, and he would do it, provided the gentleman would be at his devoirs, when he could no longer employ him. The agreement was made, and the cloven foot soon began to appear; for the gentleman set the Sorbonist to fill a sieve with water, which he performed, after stopping the holes with wax: Then he ordered him to make a rope of sand, which the devil not being able to do, scratched his head, and marched off in confusion. I meet with a ludicrous and parallel instance (*Facet. Facetiar. hoc est Joco-seriorum Fascicul. Nov. de peditu, ejusque speciebus*, p. 27), “Cum quidam a dæmone valde urgeretur, ut se ei dederet; assentit tandem, si diabolus tria præstet; petit igitur primo magnam vim auri; data est a diabolo: Secundo ut invisibilis fieret; et ipsum diabolus docuit: Tertiâ vice cum maximè anxius esset, quidnam peteret, quod diabolus præstare non posset: ei forte fortuna præ nimio metu elabatur diphthongus (*species peditus*)

The itch, on purpose to be scratch'd;
 Or, like a mountebank, did wound
 And stab herself with doubts profound,
 Only to shew with how small pain
 170 The fores of faith are cur'd again;
 Altho' by woful proof we find
 They always leave a scar behind.
 He knew the seat of paradise,
 Could tell in what degree it lies;
 175 And, as he was dispos'd, could prove it.
 Below the moon, or else above it.

ditus) hunc mihi modo si potes connecte: quod cum diabolus præstare non posset, et alias isto tormentario bombo territus fugeret, ille miser præsentissimo animæ periculo, hoc uno bono ereptus est."

* Sorbon was the first and most considerable college of the university of Paris, founded in the reign of St. Lewis, by Robert Sorbon, which name is sometimes given to the whole university of Paris, which was founded about the year 741, by Charlemaigne, at the persuasion of the learned Alcuin, who was one of the first professors there; since which time it has been very famous. This college has been rebuilt with an extraordinary magnificence, at the charge of Cardinal Richlieu, and contains lodging for thirty-fix doctors, who are called the Society of Sorbon. Those who are received among them, before they have received their doctor's degree, are only said to be of the Hospitality of Sorbon. Claud. Hemeraus de Acad. Paris. Spondan. in Annal. Mezeray translated by Bulteel, tom. i. p. 104. seems to think that the university of Paris was founded in the year 790.

v. 159, 160. *And weave fine cobwebs fit for skull—That's empty when the moon is full.*] For the skull of lunatics.

v. 173, 174. *He knew the seat of paradise,—Cou'd tell in what degree it lies.*] See several whimsical opinions concerning the seat of paradise collected in a book entitled, *The Spanish Mandeville of Miracles*, translated from the Spanish of Don Antonio de Torquemada, 1600, 2d disc. fol. 42, 43, &c. See likewise Dupin's *Eccles. Hist.* abridged; Calvini *Comment.* in Gen. ii. 8; Sir W. Raleigh's *Hist.* &c.

v. 175, 176. *And, as he was dispos'd, could prove it—Below the moon, or else above it.*] The Spanish Mandeville informs us, fol. 45. "That Strabo (whom he calls the Theologian) affirmed, that the

What Adam dreamt of, when his bride
 Came from her closet in his side;
 Whether the devil tempted her
 180 By a High Dutch interpreter;
 If either of them had a navel;
 Who first made music malleable;
 Whether the serpent, at the fall,
 Had cloven feet, or none at all.

height of the earth where paradise was reached to the circle of the moon, through which cause it was not damnified by the flood." Mahomet the Impostor assured his followers, that paradise was seated in heaven, and that Adam was cast down from thence to this earth when he transgressed: See Life of Mahomet, prefixed to De Ryer's *Alcheran*, p. 34. But it is probable that he alludes to the mountain of the moon, called De Luna by the Portuguese, the first discoverers of it, and near that part of the world where paradise was situated, according to some writers. Torquemedas's Spanish *Mandeville*, fol. 49.

v. 177, 178. *What Adam dreamt of, when his bride—Came from her closet in his side.*] The Knight here pretends to no more than what Milton has done, who represents Adam relating his dream in a passage inexpressibly charming, book viii. v. 46—484. See something to the same purpose in the tenth Iliad of Homer, and the ninth *Æneid* of Virgil. (Mr. B.)

v. 180. *By a High Dutch interpreter.*] Ben Jonson (in his *Alchymist*), in banter probably of Goropius Becanus, who endeavours to prove that High Dutch was the language of Adam and Eve in Paradise, introduces Surly asking Mammon the following question: "Surly. Did Adam write in High Dutch? *Mammon*. He did, which proves it to be the primitive tongue."

v. 181. *If either of them had a navel.*] Several of the ancients have supposed, that Adam and Eve had no navels; and, among the moderns, the late learned Bishop Cumberland was of this opinion: "All other men," says he, "being born of woman, have a navel, by reason of the umbilical vessels inserted into it, which from the placenta carry nourishment to children in the womb of their mothers; but it could not be so with our first parents. Besides, it cannot be believed that God gave them navels; which would have been altogether useless, and have made them subject to a dangerous disease, called an *Omphalocele*." Orig. Gent. Antiq. p. 409.

185 All this, without a gloss or comment,
 He could unriddle in a moment,
 In proper terms, such as men smatter
 When they throw out and miss the matter.
 For his religion, it was fit
 190 To match his learning and his wit:
 'Twas Presbyterian true blue,
 For he was of that stubborn crew

p. 409. (Mr. B.) See Dissertation upon Adam and Eve's pictures with navels, Browne's Enquiries into Vulgar Errors, book v. chap. v. p. 274; and Dr. Bulwer's Artificial Changeling, 1654. sc. 21. p. 401.

v. 182. *Who first made music malleable.*] Pythagoras ex malleorum ictibus diverse concrepantibus, musicæ septem discrimina vocum invenit. Wolfii Lexicon Memorab, part i. p. 390. "Macrobius, in his second book (see Spectator, No. 334), relates, that Pythagoras, passing by a smith's shop, found that the sounds from the hammers were either more grave or acute, according to the different weights of hammers. The philosopher, to improve this hint, suspends different weights by strings of the same bigness, and found, in like manner, that the sounds answered to the weights. This being discovered, he finds out those numbers which produced sounds that were consonants; as that two strings, of the same substance and tension, the one being double the length of the other, give that interval which is called *Diapason*, or an eighth. The same was also effected from two strings, of the same length and size, the one having four times the tension of the other. By these steps, from so mean a beginning, did this great man reduce what was only before noise, to one of the most delightful sciences, by marrying it to the mathematics, and by that means caused it to be one of the most abstract and demonstrative of sciences." See Dr. Long's Astronomy, 1742, p. 341.

v. 189. *For his religion, &c.*] Mr. Butler is very exact in delineating his hero's religion: it was necessary that he should be so, that the reader might judge whether he was a proper person to set up for a reformer, and whether the religion he professed was more eligible than that he endeavoured to demolish. Whether the poet has been just in the portrait must be left to every reader's observation. (Mr. B.)

v. 191. *'Twas Presbyterian true blue.*] See note on Part III. Canto ii. v. 870.

Of errant faints, whom all men grant
 To be the true church militant;
 195 Such as do build their faith upon
 The holy text of pike and gun;
 Decide all controversies by
 Infallible artillery;
 And prove their doctrine orthodox
 200 By apostolic blows and knocks;

v. 193, 194. *Of errant faints, whom all men grant—To be the true church militant.*] Where Presbytery has been established, it has been usually effected by force of arms, like the religion of Mahomet: Thus it was established at Geneva in Switzerland, Holland, Scotland, &c. In France for some time, by that means, it obtained a toleration. Much blood was shed to get it established in England; and once, during that grand rebellion, it seemed very near gaining an establishment here; and, in the years 1645 and 1646, several ordinances of Lords and Commons in Parliament were made for that purpose; and these ordinances for the Presbyterian government and discipline were begun to be put in execution in the cities of London, Westminster, and parts adjacent: but the independents, by Cromwell's artifices, gaining an ascendant in the parliament-house, put a stop to their proceedings, and hindered their gaining the settlement they had so long sought for: and if they could get full power, it is to be feared they would tolerate no other religion. This was their practice in Scotland, whilst they had power to do it; and they endeavoured to hinder it in England, whilst they had encouragement from the two houses at Westminster, declaring, "That to make a law for toleration was establishing iniquity by law;" nay, they asserted, "That a toleration was the appointing a city of refuge in men's consciences for the devil to fly to, a toleration of soul-murder, the greatest murder of all others." See Dr. Bennet's Introduction to his Abridgment of the London Cases, p. 6; and it is observed by Dr. Bruno Ryves, Mercurius Rusticus, No. 9. p. 102, "That, where Puritanism prevails, it cancels all obligations both of religion and nature." Mr. Rapin Thoyras was of the same opinion, see Dissertations sur les Whigs et Tories, as quoted by the author of A Plea for the Sacramental Test, 1736, by his declaring, "That it is certain that, if ever the Presbyterians are in a condition to act without being opposed, they will never be contented till they have totally destroyed the Hierarchy, and in general the whole church of England." See their professed dislike of a toleration, Sir Roger L'Estrange's Dissenters Sayings, part 1, 2; A Century of eminent Presbyterian Preachers, 1723, c. v. p. 66.

Call fire and fword, and defolation,
 A godly thorough reformation,
 Which always must be carried on,
 And still be doing, never done;

205 As if religion were intended
 For nothing else but to be mended.
 A sect whose chief devotion lies
 In odd perverse antipathies;

v. 195, 196. *Such as do build their faith upon—The holy text of pike and gun.*] Upon these Cornet Joyce built his faith, when he carried away the King by force from Holdenby: for when his Majesty asked him for a sight of his instructions, "Joyce said, he should see them presently; and so drawing up his troop in the inward court, These, Sir (said the Cornet), are my instructions."—Echard's Hist. of England, vol. ii. p. 573.

v. 199, 200. *And prove their doctrine orthodox—By apostolic blows and knocks, &c.*] Many instances of this kind are given by Dr. Walker, in his Sufferings of the Episcopal Clergy. But I will take the liberty of giving one instance from Mr. Clement Walker: See History of Independency, part ii. p. 254. "Sunday, 9th of September 1649, at the church of St. Peter's Paul's Wharf, Mr. Williams reading morning service out of the Book of Common Prayer, and having prayed for the King (as in that liturgy, established by act of parliament, he is enjoined), six soldiers from Saint Paul's church (where they quarter) came, with swords and pistols cocked, into the church, commanding him to come down out of the pulpit, which he immediately did, and went quietly with them into the vestry, when presently a party of horse from St. Paul's rode into the church, with swords drawn, and pistols spanned, crying out, Knock the rogues on the head, shoot them, kill them; and presently shot at random at the crowd of unarmed men, women, and children, shot an old woman into the head, wounded grievously above forty more, whereof many were likely to die, frightened women with child, and rifled and plundered away their cloaks, hats, and other spoils of the Egyptians, and carried away the minister to Whitehall prisoner." (Mr. B.)

v. 207, 208. *A sect whose chief devotion lies—In odd perverse antipathies.*] The religion of the Presbyterians of those times consisted principally in an opposition to the church of England, and in quarrelling with the most innocent customs then in use, as the eating Christmas-pies and plumb-porridge at Christmas, which they reputed sinful. (Dr. B.)

v. 210,

- In falling out with that or this,
 210 And finding somewhat still amiss:
 More peevish, cross, and splenetic,
 Than dog distract, or monkey sick.
 That with more care keep holiday
 The wrong, than others the right way:
 215 Compound for sins they are inclin'd to,
 By damning those they have no mind to.
 Still so perverse and opposite,
 As if they worshipp'd God for spite.
 The self-same thing they will abhor

v. 210. *And finding something still amiss.*] Mr. Butler describes them to the same purpose, Character of a Fanatic.

“ His head is full of fears and fictions,
 His conscience form'd of contradictions,
 Is never therefore long content
 With any church or government;
 But fancies every thing that is,
 For want of mending, much amiss.”

They were at that time much of the temper and disposition of those Disciplinarians in Queen Elizabeth's days, four classes of whom complained to the Lord Burleigh (then Lord Treasurer) against the liturgy then in use. He enquired, Whether they would have it quite taken away? They said, No. He ordered them to make a better. The first class made one agreeable to the Geneva form; this the second disliked, and corrected in six hundred particulars; that had the misfortune to be quarrelled at by the third class; and what the third resolved on was found fault with by the fourth. Fuller's Church History, lib. ix. p. 178; Vindication of Conformity to the Liturgy, 1668, p. 24; Lord Bishop of St. Asaph's Answer to Mr. Neale's first vol. of the History of the Puritans, p. 282: and it is observed of Queen Elizabeth, see Salmon's History of Great Britain, p. 13, that she was often heard to say, that she knew very well what would content the Catholics, but that she never could learn what would content the Puritans.

v. 213, 214. *That with more care keep holiday—The wrong, than others the right way.*] They were so remarkably obstinate in this respect, that they kept a fast upon Christmas-day, see Mr. Neale's History of the Puritans, vol. iii. p. 168. from Rushworth; and, in 1647, they made an ordinance for abolishing that and other

- 220 One way, and long another for.
 Free-will they one way disavow,
 Another nothing else allow:
 All piety consists therein
 In them, in other men all sin.
- 225 Rather than fail, they will defy
 That which they love most tenderly;
 Quarrel with minc'd-pies, and disparage
 Their best and dearest friend plumb-porridge;
 Fat pig and goose itself oppose,
- 230 And blaspheme custard thro' the nose.

faints days, Neale, *ibid.* p. 422; Scobel's Collections, p. 128; and an order of council, December 22, 1657, to abolish Christmas and other holidays, see *Mercurius Politicus*, No. 395. p. 191; and it is observed by a writer in those times, *Hist. of English and Scotch Presbytery*, edit. 1659, p. 174, that, upon the changing Christmas-day into a fast, in the year 1644, this was the first time since the apostles that there was any fast kept upon that day in the Christian church; and because many would not fast, they sent soldiers into their houses a little before dinner to visit their kitchens and ovens, who carried away the meat, and eat it, though it was a fasting day, who were exempted from fasting, provided they made others fast. See the remarkable behaviour of the Mayor of Canterbury on Christmas-day 1648, *Hist. of Independency*, part i. p. 92, 93; and Mr. Edward Bowle's Letter to Thurloe, *State Papers*, vol. vi. p. 711. Sir John Birkenhead, *Paul's Church-yard*, cent. ii. class 4, No. 99. puts this query, Whether the parliament had not cause to forbid Christmas, when they found their public acts under so many Christmas pies? The Scots Presbyterians gave more early proof of their obstinacy in this respect; for, when King James I. desired the magistrates of Edinburgh to feast the French ambassadors before their return to France, the ministers, to shew their rebellious authority, proclaimed a fast to be kept the same day. See Bishop Bramhall's *Fair Warning*, 4to edit. p. 27; *Vindication of the Church of England*, in answer to Mr. Pierce's *Vindication of the Dissenters*, 1720, part i. p. 136.

v. 215, 216. added in 1674.

v. 227, 228. *Quarrel with minc'd pies, and disparage—Their best and dearest friend plumb-porridge.*] Sir John Birkenhead, see *Paul's Church-*

Th' apostles of this fierce religion,
 Like Mahomet's, were asfs and widgeon.
 To whom our Knight, by fast instinct
 Of wit and temper, was so link'd,
 235 As if hypocrify and nonsense
 Had got th' advowson of his conscience.

Church-yard, cent. ii. class 9. p. 175. queries, Whether Mr. Peters did justly preach against Christmas pies the same day that he eat two minced pies for his dinner? and their folly in this respect is humorously bantered by the author of a poem entitled, Sir John Birkenhead revived, p. 9.

" All plumbs the prophets sons despise,
 And spice broths are too hot ;
 Treason's in a December pie,
 And death within the pot :
 Christmas farewell, thy days (I fear)
 And merry days are done ;
 So they may keep feasts all the year,
 Our Saviour shall have none.
 Gone are the golden days of yore
 When Christmas was an high day,
 Whose sports we now shall see no more,—
 'Tis turn'd into Good Friday."

Ib. p. 36.

Ben Jonson banters this preciseness, in his character of Rabbi Busy, Bartholomew Fair, act i. sc. 3. They would at that time declare a man incapable of serving in parliament for having bays in his windows, or a minced pie at Christmas; see a tract entitled, Treason arraigned, in answer to another, entitled, Plain English, 1660, p. 20; and Warner, who was afterwards Lord Mayor, raised a tumult on Christmas about rosemary and bays: Hist. of Independency, part i. p. 83. E. H. Esq. notwithstanding, see his petition in the Spectator, No. 629. sets forth, that he was remarkable in the country for having dared to treat Sir P. P. a cursed sequestrator, and three members of the Assembly of Divines, with brawn and minced pies upon New-year's day.

v. 232. *Like Mahomet's—were asfs—*] By the *asfs* is meant the *alborak*, a creature of a mixed nature between an afs and a mule, which Mahomet said he rode upon in his night-journey to Heaven; see his life prefixed to the Alcoran, by Sieur de Ryer; Turkish Spy, vol. ii. c. 26. Abul Fæda, de vitâ Mohammedis, c. xviii. p. 33. owns, that it was controverted among the doctors, whether this night-journey of Mahomet was real, or only imaginary, and in a dream.

Ib.

Thus was he gifted and accouter'd,
 We mean on the inside, not the outward;
 That next of all we shall discuss;
 240 Then listen, Sirs, it follows thus:
 His tawny beard was th' equal grace
 Both of his wisdom and his face;

Ib. — *and widgeon.*] When Mahomet fled from Mecca he got into a cave at Mount Thur, where he lay three days to avoid the search of his enemies: Two pigeons laid their eggs at the entrance, and a spider covered the mouth of it, which made them search no farther: See Sale's preliminary Discourse to the Alcoran, § ii. p. 51. see more, id. ib. § iv. p. 116. It is farther fabled of him, that he had a tame pigeon that used to pick seeds out of his ear, that it might be thought to whisper and inspire him. Scot's Discovery of Witchcraft, book xii. chap. 15. p. 252. See Note by Mr. Warburton upon Venus's pigeons, or rather widgeons. Shakespeare's Merchant of Venice, act ii. Works, vol. ii. Mr. Theobald's edit. p. 30.

v. 235, 236. *As if hypocrisy and nonsense—Had got th' advowson of his conscience.*] Dr. Bruno Ryves, Mercurius Rusticus, No. 16. p. 190. gives a remarkable instance of a fanatical conscience, in a captain, who was invited by a soldier to eat part of a goose with him, but refused, because he said it was stolen; but being to march away, he, who would eat no stolen goose, made no scruple to ride away upon a stolen mare. For plundering Mrs. Bartlet of her mare, this hypocritical captain gave sufficient testimony to the world, that the Old Pharisee and New Puritan have consciences of the self-same temper, "to strain at a gnat and swallow a camel." How would such a wretch have fared under the discipline of Charles XII. King of Sweden, who commanded two brave soldiers to draw lots for their lives, and him to be shot upon whom the lot fell, for taking some milk and curds from a child; and a dragoon to be shot upon the spot for ill-using his host, who attempted to prevent his killing some fowls: Gustavus Alderfield's Military History of Charles XII. vol. ii. p. 288, &c. See the pretended sanctity of those hypocrites fully exposed, Continuation of the Friendly Debate, p. 268, &c.; Oldham's Satyr against Virtue, § 6.

v. 241. *His tawny beard, &c.*] Mr. Butler, in his description of Hudibras's beard, seems to have had an eye to Jaques's description of the Country Justice, in Shakespeare's play As you like it, act ii. vol. ii. p. 220. It may be asked, Why the Poet is so particular upon the Knight's beard, and gives it the preference to all his other accoutrements? The answer seems to be plain: The Knight had

- In cut and die so like a tile,
 A sudden view it would beguile:
 245 The upper part whereof was whey;
 The nether orange mix'd with grey.
 This hairy meteor did denounce
 The fall of scepters and of crowns:
 With grisly type did represent
 250 Declining age of government;
 And tell with hieroglyphic spade,
 Its own grave and the state's were made.
 Like Samson's heart-breakers, it grew
 In time to make a nation rue;
 255 Tho' it contributed its own fall,

had made a vow not to cut it till the parliament had subdued the King; hence it became necessary to have it fully described. This beard, and that of Philip Nye, mentioned by the Knight in his epistle to his mistress, might probably be two of the most remarkable beards of the times. (Mr. B.) See a description of beards, with an account of Hudibras's beard, *Spec.* vol. v. No. 331.

v. 243. *In cut and die so like a tile, &c.*] They were then so curious in the management of their beards, that some (as I am informed) had paste-board cases to put over them in the night, lest they should turn upon them, and rumple them in their sleep.

v. 247. *This hairy meteor.*] A comet so called from coma.

v. 251. *And tell with hieroglyphic spade.*] Alluding to the picture of Time and Death. *Hieroglyphics*, see Bailey's Dictionary; Monsieur Huet's *Treatise of Romances*, London 1672, p. 12; Mr. Warburton's *Divine Legation of Moses*.

v. 253. *Like Samson's heart-breakers.*] Heart-breakers, love-locks, *cirri amatorii*: See Mr. Pryn's *Animadversions upon Love-locks*, *Histrio-Mastix*, p. 188—195, 209, 210, 211, 882, 883, 888.

v. 254. *In time to make a nation rue.*] Samson's strength consisted in the hair of his head: when Dalilah had treacherously cut it off, the Philistines put out his eyes; but as it grew again, his strength returned, and then he pulled down the house over the heads of his enemies, and was himself buried with them in the ruins. Judges xvi.

v. 237.

To wait upon the public downfal.
 It was monastic, and did grow
 In holy orders by strict vow;
 Of rule as fullen and severe,
 260 As that of rigid Cordelier:
 'Twas bound to suffer persecution
 And martyrdom with resolution;
 T' oppose itself against the hate
 And vengeance of th' incensed state,
 265 In whose defiance it was worn,
 Sill ready to be pull'd and torn,
 With red-hot irons to be tortur'd,
 Revil'd, and spit upon, and martyr'd.

v. 257. *It was monastic, &c.*] Altered to canonic 1674, restored 1704. This whimsical resolution of the Knight was so peculiar, that the poet cannot forbear descanting upon it in his humorous tale of the Cbler and Vicar of Bray: Remains, p. 135. edit. 1727.

" This worthy knight was one that swore
 He would not cut his beard,
 Till this ungodly nation was
 From kings and bishops clear'd.
 Which holy vow he firmly kept,
 And most devoutly wore
 A grisly meteor on his face,
 Till they were both no more." (Mr. B.)

He was not of the mind of Selim I. Emperor of the Turks, who was the first emperor that shaved his beard after he ascended the throne, contrary to the khoran and the received custom; and being reprimanded by the Mufti, he answered, " That he did it to prevent his Vifier's having any thing to lead him by." See Prince Cantemir's Growth of the Othman Empire, 1734, p. 145; Sir Francis Bacon's Apophthegms, No. 162, Resuscitatio, p. 242.

v. 260. *As that of rigid Cordelier.*] A grey friar of the Franciscan order, so called from a cord full of knots which he wears about his middle; "*Corda nodosa corpus domare consuevit*;" Vid. Gest. Pontific. Leodiens. tom. iii. p. 214. Leodii, 1626.

- Maugre all which, 'twas to stand fast,
 270 As long as monarchy should last,
 But, when the state should hap to reel,
 'Twas to submit to fatal steel,
 And fall as it was consecrate,
 A sacrifice to fall of state,
 275 Whose thread of life the fatal sisters
 Did twist together with its whiskers,
 And twine so close, that time should never,
 In life or death, their fortunes sever,

v. 272. *'Twas to submit to fatal steel.*] Arcite, see Chaucer's Knight's Tale, devotes his beard to Mars the god of war, in the following manner:

"And eke to this a vow I will me bind,
 My beard my hair that hangeth low adown,
 That never yet felt offencynoun
 Of rasour, ne of sheer, I woll thee *yeue*." (give)

See Don Quixote, vol. ii. c. iv. p. 46.

v. 275. *Whose thread of life the fatal sisters, &c.*] Clotho, Lachesis, and Atropos, the three destinies, whom the ancient poets feigned to spin and determine how long the thread of life should last. Vid. Virgilii Bucol. ecl. iv. 47; Horatii Carm. lib. ii. od. iii. 15, 16; Ovid. Metamor. lib. i. 653, 654; Juv. sat. xii. 64, &c. vid. etiam sat. iii. 27. sat. ix. 135; Martial. lib. iv. epigr. 73. lib. vi. epigr. 58; Oweni epigr. ad Hen. Principem, lib. ii. epigr. 4. p. 147. Thus Spenser describes them, Fairy Queen, book iv. canto ii. stan. 48. vol. iii. p. 475.

"There he them found all fitting round about,
 The direful distaff standing in the mid,
 And with unweary'd fingers drawing out
 The lines of life from living knowledge hid.
 Sad Clotho held the rock, the whiles the thread
 By grisly Lachesis was spun with pain,
 That cruel Atropos undid,
 With cursed knife cutting the twist in twain:

Most wretched men, whose days depend on threads so vain."

See ft. 47, 49, 50, 52, 53, 54. The Complaint of the Black Knight, Chaucer's Works, edit. 1602, fol. 260; Shakespeare's Midsummer-Night's Dream, act v. vol. i. p. 144, 145; Cotton's Virgil-Travestie, book iv. p. 140.

But with his rusty sickle mow
 280 Both down together at a blow.
 So learned Taliacotius, from
 The brawny part of porter's bum,
 Cut supplemental noses, which
 Would last as long as parent breech;

v. 281. *So learned Taliacotius, &c.*] Gasper Taliacotius was born at Bononia, A. D. 1553, and was professor of physic and surgery there. He died 1599. His statue stands in the anatomy theatre, holding a nose in its hand.—He wrote a treatise in Latin, called *Chirurgia Nova*, in which he teaches the art of ingrafting noses, ears, lips, &c. with the proper instruments and bandages: this book has passed through two editions. Many are of opinion that Taliacotius never put his ingenious contrivances in practice; they imagine that such operations are too painful and difficult to be attempted, and doubt of the success: however, Taliacotius is not singular in his doctrine; for he shews, in lib. i. cap. 19. that Alexander Benedictus, a famous writer in surgery, described the operation for lost noses before him; as does that great anatomist Vesalius: and Ambr. Pareus mentions a surgeon that practised this art with success in several instances. Our own countryman, Mr. Charles Barnard, serjeant-surgeon to Queen Anne, asserts, That it has been practised with wonderful dexterity and success, as may be proved from authorities not to be contested, whatever scruples some, who have not examined the history, may entertain concerning either the truth or possibility of the fact; so that it is a most surprising thing, that few or none should have since attempted to imitate so worthy and excellent a pattern. Wotton on Ancient and Modern Learning, c. 36. (Dr. H.) See an humorous description of Taliacotius and his practice, Tatler, No. 260. Dr. Fludd, a Rosicrucian philosopher and physician, mentioned v. 541. has improved upon this story: Defence of Weapon Salve, or the Squeezing of Parson Foster's Sponge, 1635, p. 132. He informs us, as he pretends from unexceptionable authority, of a certain nobleman in Italy, who lost a great part of his nose in a duel: he was advised by one of his physicians to take one of his slaves, and to make a wound in his arm, and to join the little remainder of his nose to the wounded arm of his slave, and to continue it there for some time till the flesh of the arm was united to his nose. The nobleman prevailed upon one of his slaves, on the promise of his freedom and a reward, to consent to the experiment; by which the double flesh was united, and a piece of flesh was cut out of the slave's arm, which was so managed by a skilful surgeon as to serve for a natural nose. The slave being rewarded and set

285 But when the date of Nock was out,
Off drop'd the sympathetic snout.

His back, or rather burden, show'd
As if it stoop'd with its own load:
For as Æneas bore his fire,
290 Upon his shoulders, thro' the fire,
Our Knight did bear no less a pack
Of his own buttocks on his back:

free, went to Naples, where he fell sick and died; at which instant a gangrene appeared upon the nobleman's nose: upon which that part of the nose which belonged to the dead man's arm was, by the advice of his physicians, cut off; and, being encouraged by the above-mentioned experiment, he was prevailed upon to have his own arm wounded in like manner, and to apply it to the remainder of his nose, which he did; a new nose was cut out of it, which continued with him till death. See Sir Kenelm Digby's Discourse concerning Powder of Sympathy, 1660, p. 115.

v. 285, 286. *But when the date of Nock was out,—Off drop'd the sympathetic snout.*] Nock signifies notch, or nick: Skinner's Etymol. Ling. Anglican. Sir Roger L'Estrange, Key to the second and third Parts, says, that "by Nock is meant Oliver Cromwell," alluding probably, as he was a brewer, to Notch, the brewer's clerk, in Ben Jonson's Masque of Augurs: See Note, Canto ii. v. 690.

v. 289. *For as Æneas bore his fire, &c.*] * Æneas was the son of Anchises and Venus; a Trojan who, after long travels, came into Italy, and, after the death of his father-in-law Latinus, was made King of Latium, and reigned three years. His story is too long to insert here, and therefore I refer you to Virgil's Æneis. Troy being laid in ashes, he took his aged father Anchises upon his back, and rescued him from his enemies: but being too solicitous for his son and household gods, he lost his wife Creusa; which Mr. Dryden, in his excellent translation, thus expresseth:

"Haste, my dear father ('tis no time to wait),
And load my shoulders with a willing freight.
Whate'er befalls, your life shall be my care,
One death, or one deliv'rance, we will share.
My hand shall lead our little son, and you,
My faithful consort, shall our steps pursue."

We meet with a like instance of filial piety in Oppian's carrying off his aged father upon that dreadful proscription of three hundred of the senatorian and about two thousand of the equestrian

Which now had almost got the upper-
 Hand of his head, for want of crupper.
 295 To poise this equally, he bore
 A paunch of the same bulk before;
 Which still he had a special care
 To keep well-cramm'd with thrifty fare;
 As white-pot, butter-milk, and curds,
 300 Such as a country-house affords;

rank, during the second triumvirate: See Echard's Roman History, book iii. c. 3. Mr. George Sandys, Notes upon the 14th book of Ovid's Metamorphosis, p. 248. edit. 1640, produces two other instances: the first in the piety of those women who, when Conrade III. besieged Guelphus Duke of Bavaria in the city of Stensberg, having their lives granted them upon the surrender of the city, with as much of their goods as they could carry about them, took up their husbands and sons on their backs, and, by that honest deceit, preserved them from slaughter: See likewise Spectator, No. 499. The like liberty being given at the taking of Calais by the Earl of Essex, who was willing to secure the honour of the women, a Spanish lady, neglecting every thing else that was precious, though young and beautiful, bore away her old and decrepid husband, whom before she had hidden.

v. 291, 292. *Our Knight did bear no less a pack—Of his own buttocks on his back.*] Therfites, in Homer, seems to have been in some respects of the same make.

“His figure such as might his soul proclaim,
 One eye was blinking, and one leg was lame;
 His mountain shoulders half his breast o'erspread,
 Thin hairs bestrew'd his long misshapen head;
 Spleen to mankind his envious heart possess'd,
 And much he hated all, but most the best.” Mr. Pope.

He would have been a fashionable subject in Richard III.'s days, who set up half the backs of the nation; and high shoulders, as well as high noses, were the top of the fashion. Spect. No. 32.

v. 299. *As white-pot.*] This dish is more peculiar to the county of Devon than to any other, and on that account is commonly called Devonshire white-pot.

“Cornwal squab-pie, and Devon white-pot brings,
 And Leic'ster beans and bacon, fit for kings.”

Dr. King's Art of Cookery. See Spect. p. 99. 1st edit.

- With other victual, which anon
 We farther shall dilate upon
 When of his hose we come to treat,
 The cup-board, where he kept his meat.
 305 His doublet was of sturdy buff,
 And tho' not sword, yet cudgel-proof;
 Whereby 'twas fitter for his use,
 Who fear'd no blows but such as bruise.
 His breeches were of rugged woollen,
 310 And had been at the siege of Bullen;
 To old King Harry so well known,
 Some writers held they were his own.
 Thro' they were lin'd with many a piece
 Of ammunition bread and cheese,
 315 And fat black-puddings, proper food
 For warriors that delight in blood:
 For, as we said, he always chose
 To carry victual in his hose,

v. 305. *His doublet was of sturdy buff.*] "Who would have thought," says Mr. Butler, *Memoirs of the years 1649, 1650*, "that buff and feather were *jure divino*?" From this we may infer their fondness in those times for buff; when probably lived that whimsical fellow called Captain Buff: See Baynard's *History of Cold, Bathing*, p. 18. "Nothing could please him but buff; buff shirt, band, beaver, boots, &c. all buff, and he dwelt in a buff budget, like Diogenes in his tub, and would eat nothing but tripe, because it looked like buff."

v. 308. *Who fear'd no blows but such as bruise.*] This is to be explained by the fantastic rules of honour then in vogue. (Mr. W.)

v. 310. *And had been at the siege of Bullen.*] Bulloign was besieged by King Henry VIII. in person July 14, 1544, and surrendered in September: See Stowe's *Annals*, and Echard's *History of England*, vol. i. p. 711. Mr. Cotton had this line probably in view in dressing Iulus: *Virgil-Travestie*, book iv. p. 81.

v. 319.

- That often tempted rats and mice
 320 The ammunition to surprise:
 And when he put a hand but in
 The one or t' other magazine,
 They stoutly in defence on't stood,
 And from the wounded foe drew blood ;
 325 And till th' were storm'd and beaten out,
 Ne'er left the fortify'd redoubt.
 And tho' knights-errant, as some think,
 Of old did neither eat nor drink,
 Because when thorough desarts vast
 330 And regions desolate they pass'd,
 Where belly-timber, above ground,
 Or under, was not to be found,
 Unless they graz'd, there's not one word
 Of their provision on record:
 335 Which made some confidently write,
 They had no stomachs but to fight;

v. 319. *That often, &c.*] This and the seven following lines are not in the two first editions of 1664, and added in that of 1674.

v. 326.—*the fortified redoubt.*] A small fort, or square figure, that has no defence but in the front. See Bailey's Dict.

v. 327, 328. *And tho' knights-errant, as some think,—Of old did neither eat nor drink.*] See something to the same purpose, Dunstable Downes, Mr. Butler's Remains, edit. 1727, p. 88. He alludes probably to a saying of Don Quixote, vol. i. chap. 2. p. 88. edition 1706, "Though I think," says he, "I have read as many histories of chivalry in my time as any other man, I never could find that the knights-errant ever eat, unless it were by mere accident, when they were invited to great feasts and royal banquets; at other times they indulged themselves with little other food besides their thoughts." See vol. iii. chap. 13. p. 120. This humour is merrily bantered by Dr. Holdsworth: "A man," says Tim, Dialogue between Timothy and Philatheus, 2d edition, vol. i. p. 245, "must be very romantic indeed to suppose good natural corporeal men can

'Tis false; for Arthur wore in hall
 Round table, like a farthingal,
 On which, with shirts pull'd out behind,
 340 And eke before, his good knights din'd.
 Though 'twas no table some suppose,
 But a huge pair of round trunk hose,
 In which he carries as much meat
 As he and all his knights could eat,
 345 When, laying by their swords and truncheons,
 They took their breakfasts, or their nuncheons.

subsist upon pure spirituals, without so much as a civil pair of breeches, a material dish of victuals, an external pot of ale, a secular shirt, and a temporal mansion. This indeed is, in Mr. Dryden's sense, a very fairy state, and you might as well turn them loose to reside on school distinctions, or keep house with the four cardinal virtues." They did not probably fare so delicately as Mammon proposed to do, see Ben Jonson's *Alchymist*, act ii. sc. 2, when he was prevailed upon, by Subtle, to think, that all the imperfect metals in his house should be turned to gold; nor quite on so light a diet as that of the fairies, described by Dr. King, in his *Orpheus and Euridice*; nor yet so grossly as is reported of *Athenæus of Milo*, who was said, in the Olympic games, for the length of a furlong, to have carried an ox of four years old upon his shoulders, and the same day to have carried it in his belly; or *Garagantua* who swallowed six pilgrims in a salad. See *Rabelais*, vol. i. p. 302.

v. 337, 338. *'Tis false, for Arthur wore in hall—Round table, like a farthingal.*] By some of our historians mention is made of a famous British king of that name, in the sixth century, who instituted an order of knights, called the Knights of the Round Table: For, to avoid any dispute about priority of place when they met together at meat, he caused a round table to be made, whereat none could be thought to sit higher or lower than another. See *Robert of Gloucester's Chronicle*, by Mr. Hearne, p. 187, 188; *Asser. Arturii Regis*, a Leland, 1544, fol. 10; *Histor. Britannic. Defens. a Præf. 1572*, p. 139; *Of Honour Civil and Military*, by Sir William Segar, book ii. chap. 5; Mr. Selden's *Notes upon Drayton's Polyolbion*, 1622, part i. p. 70; *Ashmole's History of the Order of the Garter*, chap. iii. p. 70; *Guillim's Display of Heraldry*, 1724, Analog. Honor. cap. xxii. p. 233; *Life of Cervantes*, by Mr. Jarvis, 1742, p. 9. Isaac Bickerstaff, Esq. see *Tatler*, No. 148, observes of the renowned King Arthur, That he

But let that pass at present, lest
 We should forget where we digress'd,
 As learned authors use, to whom
 350 We leave it, and to th' purpose come.
 His puissant sword unto his side,
 Near his undaunted heart, was ty'd;
 With basket-hilt, that would hold broth,
 And serve for fight and dinner both:
 355 In it he melted lead for bullets,
 To shoot at foes, and sometimes pullets;

he is generally looked upon as the first that ever sat down to a whole roasted ox (which was certainly the best way to preserve the gravy); and it is further added, that he and his knights sat about it at his round table, and usually consumed it to the very bones before they would enter upon any debate of moment. See Dr. King's Art of Cookery, Mr. Pope's Miscellany Poems, vol. ii. p. 27.

v. 342. *But a huge pair of round trunk hose.*] Don Quixote's advice to Sancho Pancha, when he was going to his government, vol. iv. chap. lxiii. p. 415, was not to wear wide-kneed breeches, or trunked hose; for they became neither swordsmen nor men of business.

v. 346. — *their munchcons.*] An afternoon's repast, see Bailey's Dictionary.

v. 351. *His puissant sword.*] See an account of the sword of Attila, King of the Huns, Pistorii Bibliothec. tom. i. p. 185, 186; of King Arthur's sword Caliburn, Geoffrey of Monmouth's British Hist. part ii. chap. 4. Robert of Gloucester's Chron. p. 174. Pistorii Bibliothec. tom. i. p. 505; Orlando's sword Durandana, Don Quixote, vol. iii. chap. xxvi. p. 255; of the sword of Bevis of Southampton, called Morglay, Gallant Hist. of Bevis of Southampton, chap. 5. Vulg. vol. iii. No. 10. Bibliothec. Pepysian. Zelidauras, Queen of Tartaria, a Dramatic Romance made English, 1679, act i. p. 19; the swords of some ancient heroes, Note upon Shakespeare's King Henry IV. 2d part, act ii. vol. iii. p. 477; and Captain Bluff's, in Congreve's Old Batchelor.

v. 353. *With basket-hilt that would hold broth.*] Mr. Pope has a thought much like this, Miscel. Poems, vol. ii. p. 17.

"In days of old our fathers went to war,
 Expecting sturdy blows, and hardy fare;
 Their beef they often in their murrion stew'd,
 And in their basket-hilt their beverage brew'd."

See Chaucer's Squire's Tale, Works, 1602, fol. 23.

To whom he bore so fell a grutch,
 He ne'er gave quarter t' any such.
 The trenchant blade, Toledo trusty,
 360 For want of fighting was grown rusty,
 And ate into itself, for lack
 Of some body to hew and hack.
 The peaceful scabbard where it dwelt
 The rancour of its edge had felt;
 365 For of the lower end two handful
 It had devoured, 'twas so manful,
 And so much scorn'd to lurk in case,

v. 359. *The trenchant blade.*] A sharp cutting blade.

"As by his belt he wore a long *pavade*, (dagger)
 And of his sword, full trenchant was the blade."

Chaucer's *Reve's Tale*, fol. 14; Sir John Maundeville's *Travels*, last edit. chap. xxiii. p. 303; Shakespeare's *Timon of Athens*, act iv. vol. v. p. 276; Skinner's *Etymol. Voc. Antiq. Anglic.*

Ibid. Toledo trusty.] The capital city of New Castile. The two cities of Toledo and Bilboa, in Spain, were famed for making of sword-blades, and other armour.

"Thy Bilboe, oft bath'd in the blood of foemans,
 Like Caius Marius, Consul of the Romans.
 The mighty Alexander of Macedo
 Ne'er fought as thou hast done with thy Toledo."

Works of J. Taylor the water poet, to Captain O'Toole, p. 17.

v. 360. *For want of fighting was grown rusty.*] Mr. Cotton, in his *Virgil-Travestie*, book iv. p. 82, has borrowed a thought from hence. Describing Iulus's dress, when he attended Queen Dido a-hunting, he has the following lines:

"Athwart his brawny shoulders came
 A *bauldrick*, made and trimm'd with same: (belt)
 Where twibil hung with basket-hilt,
 Grown rusty now, but had been gilt,
 Or guilty else of many a thwack,
 With dudgeon dagger at his back." v. 379.

See an account of Cowley's sword, Beaumont and Fletcher's Elder Brother, act v. sc. 1.

v. 372.

As if it durst not shew its face.
 In many desperate attempts
 370 Of warrants, exigents, contempts,
 It had appear'd with courage bolder
 Than Serjeant Bum invading shoulder.
 Oft had it ta'en possession,
 And pris'ners too, or made them run.
 375 This sword a dagger had, his page,
 That was but little for his age;
 And therefore waited on him so,
 As dwarfs upon knights-errant do.

v. 372. *Than Serjeant Bum invading shoulder.*] How wittily does the poet describe an arrest? This thought has been much admired, and has given a hint to two celebrated writers to improve upon it in as fine a vein of satire and burlesque as ever appeared in any language. I think the reader cannot be displeased to see them quoted in this place.

" — Behind him stalks
 Another monster, not unlike himself,
 Sullen of aspect, by the vulgar call'd
 A Catchpole, whose polluted hands the Gods
 With haste incredible and magic charms
 Erst have endu'd. If he his ample palm
 Should haply on ill-fated shoulder lay
 Of debtor, straight his body, to the touch
 Obsequious, (as whilom knights were wont)
 To some enchanted castle is convey'd,
 Where gates impregnable, and coercive chains
 In durance strict detain him, till in form
 Of money, Pallas sets the captive free."

Philips's Splendid Shilling.

"As for Tipstaffe, the youngest son, he was an honest fellow; but his sons and his sons sons have all of them been the veriest rogues living; it is this unlucky branch has stocked the nation with that swarm of lawyers, attorneys, serjeants, and bailiffs, with which the nation is over-run.—Tipstaffe, being a seventh son, used to cure the king's evil; but his rascally descendants are so far from having that healing quality, that, by a touch upon the shoulder, they give a man such an ill habit of body that he can never come abroad afterwards." Tatler, No. 11. (Mr. B.)

v. 378. *As dwarfs upon knights-errant do.*] A thing frequently mentioned

- It was a serviceable dudgeon,
 380 Either for fighting or for drudging.
 When it had stabb'd, or broke a head,
 It would scrape trenchers, or chip bread;
 Toast cheese or bacon, tho' it were
 To bait a mouse-trap, 'twould not care.
 385 'Twould make clean shoes, and in the earth
 Set leeks and onions, and so forth.
 It had been 'prentice to a brewer,
 Where this and more it did endure;
 But left the trade, as many more
 390 Have lately done on the same score.
 In th' holsters, at his saddle-bow,

mentioned by romance writers. See *Amadis de Gaul*, and *Amadis of Greece*, or the *Knight of the Burning Sword*.

v. 379. *It was a serviceable dudgeon.*] Curio, speaking of the justice, see *Coxcomb*, act v. *Beaumont and Fletcher's Works*, in folio, 1679, part ii. p. 334, says, "An his justice be as short as his memory, a dudgeon dagger will serve him to mow down sin withal." Bailey says, that dudgeon dagger signifies a small dagger; and in this sense it is used by our poet. The great gun at Guynes, in Henry VI.'s time was called Dygeon. See Higden's *Polychronicon*, by Treviza, lib. ult. cap. xx. fol. 336.

v. 382. *It would scrape trenchers.*] Hudibras's dagger puts me in mind of Scrub, Squire Sullen's servant, see Farquhar's *Beaux Stragagem*, who had a new office and employment for every day in the week: "A Monday (says he) I drive the coach, on a Tuesday I drive the plow, on Wednesday I follow the hounds, a Thursday I dun the tenants, on Friday I go to market, on Saturday I draw warrants, and on Sunday I draw beer."

v. 383. *Toast cheese.*] Like Corporal Nim's sword, Shakespeare's *King Henry V.* act ii. vol. iv. p. 20. "I dare not fight," says he, "but I will wink and hold out mine iron; it is a simple one, but what though? it will toast cheese, and it will endure cold as another man's sword will, and there's an end."

v. 387. *It had been 'prentice to a brewer.*] A banter upon Oliver Cromwell (and others), who, though of a good family, was a brewer at

Two aged pistols he did stow,
 Among the surplus of such meat
 As in his hose he could not get.
 395 These would inveigle rats with th' scent,
 To forage when the cocks were bent;
 And sometimes catch 'em with a snap,
 As cleverly as th' ablest trap.
 They were upon hard duty still,
 400 And every night stood centinel,
 To guard the magazine i' th' hose
 From two-legg'd and from four-legg'd foes.
 Thus clad and fortify'd, Sir Knight,
 From peaceful home, set forth to fight.

at Huntingdon; to which Mr. Butler alludes, in his poem, entitled, *Oliver's Court*: see *Remains*.

"Who, fickle than the city ruff,
 Can change his brewer's coat to buff,
 His day-cart to a coach, the beast
 Into two Flanders mares at least;
 Nay, hath the art to murder kings,
 Like David, only with his slings."

He is girded likewise by the author of a poem, entitled, *Sir John Birkenhead revived*, p. 36.

"'Tis Nol's old brewhouse now I swear:
 The speaker's but his skinker,
 Their members are like th' council of war,
 Carmen, pedlars, tinkers."

See two songs, entitled, *The Protecting Brewer and The Brewer*, *Collect. of Loyal Songs*, vol. i. No. 72, 85, reprinted in 1731. And the writer of a tract, entitled, *A Parly between the Ghosts of the late Protector and the King of Sweden*, in *Hell*, 1660, p. 12, merrily observes, That having formed a conspiracy against Beelzebub, "they met in a certain blind dog-hole, where a poor fellow sold cock-ale for sixpence a bottle, and three pipes of gun-powder, instead of tobacco, for two pence: this man the Protector had served with drink, when he was a brewer." See *Walker's History of Independency*, part. i. p. 32.

v. 402. — *Four-legg'd foes*.] Mice and rats. See *Homer's Battle of the Frogs and Mice*, Archdeacon Parnell's Translation, p. 49, 50, &c.

- And yet so fiery, he would bound,
 As if he griev'd to touch the ground;
 That Cæsar's horse, who, as fame goes,
 Had corns upon his feet and toes,
 435 Was not by half so tender hoof,
 Nor trod upon the ground so soft.
 And as that beast would kneel and stoop
 (Some write) to take his rider up;
 So Hudibras his ('tis well known)
 440 Would often do to set him down.
 We shall not need to say what lack
 Of leather was upon his back;
 For that was hidden under pad,
 And breech of Knight, gall'd full as bad.
 445 His strutting ribs on both sides show'd
 Like furrows he himself had plow'd:
 For underneath the skirt of pannel,
 'Twixt every two there was a channel.
 His draggling tail hung in the dirt,
 450 Which on his rider he wou'd flurt

rate you please yourself; but in the mean time, with your good favour, I shall make bold to use my own liberty." See Don Quixote, part i. b. iii. c. ix. p. 246.

v. 431, 432. *And yet so fiery, he would bound,—As if he griev'd to touch the ground.*] See description of Don Quixote's Rosinante, vol. i. chap. iv. p. 28.

v. 433. *That Cæsar's horse, who, as fame goes,—Had corns upon his feet and toes.*] *Julius Cæsar had a horse with feet like a man's. "Utebatur equo insigni; pedibus prope humanis, et in modum digitorum ungulis fissis." Suet. in Jul. c. 61. Plin. Nat. Hist. l. viii. c. 42; Rabelais's Works, vol. i. b. i. c. 16; Chron. Chronic. Polit. l. ii. p. 125. Francof. 1614; Montaigne's Essays, b. i. c. xlviii. p. 427. edit. 1711.

Still as his tender side he prick'd
 With arm'd heel, or with unarm'd kick'd;
 For Hudibras wore but one spur,
 As wisely knowing, could he stir
 455 To active trot one side of's horse,
 The other wou'd not hang an arse.

A Squire he had whose name was Ralph,
 That in th' adventure went his half,
 Though writers, for more stately tone,
 460 Do call him Ralpho, 'tis all one:
 And when we can with metre safe,
 We'll call him so; if not plain Raph;

v. 457. *A squire he had, whose name was Ralph.*] Sir Roger L'Estrange, Key to Hudibras, says, This famous squire was one Isaac Robinson, a zealous butcher in Moorfields, who was always contriving some new quervo-cut in church-government: but in a key at the end of a burlesque poem of Mr. Butler's, 1706, in folio, p. 12, it is observed, "that Hudibras's Squire was one Pemble, a tailor, and one of the committee of sequestrators." As Mr. Butler borrowed his Knight's name from Spenser, it is probable he named his Squire from Ralph, the grocer's apprentice, in Beaumont and Fletcher's play called the Knight of the Burning Pestle. It might be asked, How it comes to pass that the Knight makes choice of a Squire of different principles from his own; and why the poet afterwards says,

Never did trusty Squire with Knight,
 Or Knight with Squire, e'er jump more right:
 Their arms and equipage did fit,
 As well as virtues, parts, and wit.

v. 625, &c.

when there is so manifest a disagreement in the principal part of their characters? To which it may be answered, That the end they proposed by those adventures was the same, and, though they differed about circumstantialia, they agreed to unite their forces against the established religion. The Poet, by this piece of management, intended to shew the joint concurrence of sectaries against all law and order at that time. Had the Knight and his Squire been in all occurrences of one opinion, we should never have had those eloquent disputes about synods, oaths, conscience, &c. which are some of the chief beauties in the poem; besides, this conduct was necessary to give an agreeable diversity of character to the principal hero of it. (Mr. B.)

(For rhyme the rudder is of verses,
With which like ships they steer their courses.)

- 465 An equal stock of wit and valour
He had laid in, by birth a tailor.
The mighty Tyrian Queen, that gain'd,
With subtle shreds, a tract of land,
Did leave it, with a castle fair,
470 To his great ancestor, her heir;
From him descended cross-legg'd knights,

v. 466. *By birth a tailor.*] The tailor's trade was no contemptible one in those times, if what the author of a tract, entitled, *The Simple Cocker of Agawam in America*, 1647, p. 29, be true, who observes, "That there were numbered, between Temple-bar and Charing-cross, eight thousand of that trade." The description of a tailor, by the author of a *Tale of a Tub*, p. 65, is very humorous, and agreeable to this of Mr. Butler: "About this time it happened that a sect arose, whose tenets obtained and spread far in the *grande monde*, and among every body of good fashion. They worshipped a sort of idol, who, as their doctrine delivered, did daily create men by a kind of manufactory operation. This idol they placed in the highest part of the house, on an altar erected about three feet. He was shewn in the posture of a Persian emperor, sitting on a superficies, with his legs interwoven under him. This God had a goose for his ensign, whence it is that some men pretend to deduce his original from Jupiter Capitolinus. At his left hand, beneath his altar, hell seemed to open, and catch at the animals the idol was creating: to prevent which, certain of his priests hourly flung in pieces of the uninformed mass of substance, and sometimes whole limbs already enlivened, which that horrid gulf insatiably swallowed, terrible to behold. The goose was also held a subaltern divinity or *deus minorum gentium*, before whose shrine was sacrificed that creature whose hourly food is human gore, and who is in so great repute abroad by being the delight and favourite of the Egyptian Cercopithecus. Millions of these animals were slaughtered every day to appease the hunger of that consuming deity. The chief idol was worshipped also as the inventor of the yard and needle: whether as the god of seamen, or on account of certain other mystical attributes, hath not been sufficiently clear."

v. 467, 468. *The mighty Tyrian Queen, that gain'd,—With subtle shreds, a tract of land.* The passage referred to in Virgil is thus translated by Mr. Cotton, *Virgil-Travestie*, book i. p. 31.

"At

Fam'd for their faith, and warlike fights
 Against the bloody canibal,
 Whom they destroy'd both great and small.
 475 This sturdy Squire, he had, as well
 As the bold Trojan Knight, seen hell,
 Not with a counterfeited pass
 Of golden bough, but true gold lace.
 His knowledge was not far behind
 480 The Knight's, but of another kind,

"At last she came, with all her people,
 To yonder town with the spire steeple,
 And bought as much good feeding ground for
 Five marks as some would give five pounds for;
 Where now she lives, a housewife wary,
 Has her ground stock'd, and keeps a dairy."

Thebes was built in the same manner, according to Lidgate: See *History of Thebes*, Chaucer's Works, fol. 354. And Thong Castor in Lincolnshire by Hengist the Dane: See Geoffrey of Monmouth's *British History*, book vi. chap. xi. p. 185; Robert of Gloucester's *Chronicle*, by Mr. Hearne, p. 115.

v. 471. *From him descended cross-legg'd knights.*] The knights-templars had their effigies laid on their tombs, with their legs across. See Note upon Part III. Canto iii. v. 761. He alludes to the tailor's posture in sitting.

v. 472. *Fam'd for their faith.*] Obligated to trust much in their way of trade. (Mr. W.)

v. 476, 477, 478. *As the bold Trojan Knight, seen hell,—Not with a counterfeited pass—Of golden bough, &c.*] He alludes to Æneas's consulting the Sibyl, concerning the method he should take to see his beloved father Anchises in the shades below; who has the following answer: *Æneid* vi.

"Receive my counsel. In this neighbour grove
 There stands a tree, the Queen of Stygian Jove
 Claims it her own: thick wood and gloomy night
 Conceal the happy plant from human sight.
 One bough it bears, but, wond'rous to behold,
 The ductile rind and leaves of radiant gold;
 This from the vulgar branches must be torn,
 And to fair Proserpine the present borne." Mr. Dryden.

Tailors call that place hell where they put all they steal.

And he another way came by't:
 Some call it *gifts*, and some *new-light*;
 A lib'ral art, that costs no pains
 Of study, industry, or brains.
 485 His wit was sent him for a token,
 But in the carriage crack'd and broken;
 Like commendation nine-pence crook'd,
 With—To and from my Love—it look'd.
 He ne'er consider'd it, as loth
 490 To look a gift-horse in the mouth;
 And very wisely would lay forth
 No more upon it than 'twas worth;
 But as he got it freely, so
 He spent it frank and freely too:

v. 481. *And he another way came by't, &c.*] The Independents and Anabaptists (of which sect Ralph probably was) pretended to great gifts, as they called them, by inspiration; and their preachers, though they could scarce read, were called Gifted Brethren.

v. 485. *His wits were sent him.*] In all editions to 1704 inclusive.

v. 487, 488. *Like commendation ninepence crook'd—With—To and from my Love—it look'd.*] Until the year 1696, when all money not milled was called in, a ninepenny piece of silver was as common as sixpences or shillings, and these ninepences were usually bent as sixpences commonly are now; which bending was called To my Love and from my Love, and such ninepences the ordinary fellows gave or sent to their sweethearts, as tokens of love. (Dr. B.) The shilling, see Tatler's dream, No. 240, in the account of its rambles, says, "My officer (a recruiting serjeant in the rebellion), chancing one morning to walk abroad earlier than ordinary, sacrificed me to his pleasures, and made use of me to seduce a milk-maid: the wench bent me, and gave me to her sweetheart, applying, more properly than he intended, the usual form of, To my Love and from my Love." See Rosalin's compliment, Shakespeare's Love's Labour Lost, act i.

v. 495. *For saints themselves, &c.*] The author of a tract, entitled, Sir John Birkenhead revived, p. 29, girds those pretended saints in the following manner:

"If

495 For faints themselves will sometimes be,
 Of gifts that cost them nothing, free.
 By means of this, with hem and cough,
 Prolongers to enlighten'd stuff,
 He could deep mysteries unriddle,
 500 As easily as thread a needle.
 For as of vagabonds we say,
 That they are ne'er beside their way;
 Whate'er men speak by this new light,
 Still they are sure to be i' th' right.
 505 'Tis a dark-lanthorn of the spirit,
 Which none see by but those that bear it;
 A light that falls down from on high,
 For spiritual trades to cozen by;

" If these be faints, 'tis vain indeed
 To think there's good or evil;
 The world will soon be of this creed,
 No God, no king, no devil.
 Of all those monsters which we read
 In Afric, Ind, or Nile,
 None like to those now lately bred
 Within this wretched isle.
 The canibal, the tyger fell,
 Crocodile and sycophant,
 The Turk, the Jew, and infidel,
 Make up an English faint."

v. 507, 508. *A light that falls down from on high,—For spiritual trades to cozen by.*] Mercers, silkmen, drapers, &c. have a peculiar light, which comes from the top of their shops, by which they shew their goods to advantage, called, I think, a sky-light; to this he probably alludes, designing, at the same time, to sneer such a preacher as Dr. Echard makes mention of, Contempt of the Clergy, p. 49; who, preaching about the sacrament and faith, tells his hearers, that Christ is a treasury of all wares and commodities; and therefore, opening his wide throat, cries aloud, " Good people, what do you lack, what do you buy? Will you buy any balm of Gilead and eye-salve, any myrrh, aloes, or cassia? Shall I

An *ignis fatuus*, that bewitches
 510 And leads men into pools and ditches,
 To make them dip themselves, and sound
 For Christendom in dirty pond;
 To dive, like wild-fowl, for salvation,
 And fish to catch regeneration.

fit you with a robe of righteousness, or with a white garment? See here! what is it you want? Here's a very choice armoury; Shall I shew you an helmet of salvation, a shield or breastplate of faith? Will you please to walk in and see some precious stones, a jasper, a sapphire, a chalcedony? Speak, what do you buy?" Now, for my part, says Dr. Echard, I must needs say, and I much fancy I speak the mind of thousands, that it had been much better for such an imprudent and ridiculous bawler as this was to have been condemned to have cried oysters and brooms, than to discredit, at this unsanctified rate, his profession and our religion.

v. 509. *An ignis fatuus*.—] A Jack o' Lanthorn, or Will with the Wisp. This appears chiefly in summer nights in church-yards, meadows, and bogs, and is thought to be a viscous substance, or fat exhalation, kindled in the air to a thin flame, without any sensible heat, often causing people to wander out of the way. See accounts of the meteor called the *Ignis Fatuus*, from Observations, made in England by Mr. William Derham, F. R. S. and others in Italy, communicated by Sir Thomas Dineham, Bart. F. R. S. which differ from that of Mr. Francis Willoughby and Mr. Ray, who took these *ignes fatui* to be the shining of a great number of the male glow-worms in England, or the pyrausæ in Italy, flying together. *Philos. Transact.* vol. xxxvi. No. 411, p. 204, &c.

v. 511. *To make them dip themselves*, &c.] Alluding to Ralpho's religion, who was probably an Anabaptist, or dipper. The different ways of administering baptism, by the sectaries of those times, is exposed in a Satyr against Hypocrites, p. 9.

"Men say there was a sacred wisdom then,
 That rul'd the strange opinions of these men;
 For by much washing child got cold i' th' head,
 Which was the cause so many saints snuffed.
 On, cry'd another sect, let's wash all o'er,
 The parts behind, and eke the parts before.—

—Then, full of sauce and zeal, steps up Elnathan,
 This was his name now, once he had another,
 Until the ducking pond made him a brother,

A deacon, and a buffeter of Satan."

Ib. p. 21.

See an account of their scandalous abuses in dipping, Sir Roger L'Estrange's *Dissenters Sayings*, part ii. § 2. p. 9; Sir William

Dunstable's

515 This light inspires and plays upon
 The nose of faint, like bagpipe drone,
 And speaks through hollow empty soul,
 As through a trunk, or whisp'ring hole,
 Such language as no mortal ear
 520 But spiritu'l eaves-droppers can hear.

Dogdale's View of the Troubles, p. 560. Juvenal makes mention of a wicked set of worshippers of Cotytto, or Cotyttia, the Goddess of Impudence, called Baptæ or Dippers, sat. viii. 89, 90, &c. Vid. Not. Hennenii, Angeli Politiani Novar. & Antiquar. Observat. &c. cap. x; De Baptis et Cotytto, Fax. Art. a Grutero, tom. i. p. 21, &c.

v. 512. *For Christendom in dirty pond.*] See Sancho Pancho's reasoning against dirty fuds, Don Quixote, vol. iii. chap. 32.

v. 514. *And fish to catch regeneration.*] Dr. Bruno Ryves observes, Mercurius Rusticus, No. iii. p. 26, that, at Chelmsford in Essex, there were two sorts of Anabaptists, the one they called the Old Men, or Aspersi, because they were but sprinkled; the other they called the New Men, or Immerfi, because they were overwhelmed in their rebaptization.

v. 515, 516. — *and plays upon the nose of faint, &c.*] They then affected to speak through the nose.

“ With face and fashion to be known
 For one of pure election;
 With eyes all white, and many a groan,
 With neck aside to draw in tone,
 With harp in's nose, or he is none.”

See A New Teacher of the Town, &c. The Puritan, A Collection of loyal Songs against the Rump, vol. ii. No. 59. p. 260. See Tale of a Tub, 3d edit. p. 203.

v. 517, 518. *And speaks through hollow empty soul,—As through a trunk, or whisp'ring hole.*] Alluding probably to the mistaken notion, that the oracles at Delphos and other places were delivered in that manner; see a confutation of that opinion, Baltus's Answer to Fontenelle's History of Oracles, translated by Mr. Bedford, p. 119, 127; or to the Brazen Head in Don Quixote, vol. iv. chap. lxii. p. 628, where the person who gave answers did it through a pipe, from the chamber below, and by the hollowness of the trunk received their questions, and delivered his answers in clear articulate words; or the Brazen head in the History of Valentine and Orson, chap. xviii. xix.

v. 520. *But spiritu'l eaves-droppers can hear.*] They are taxed as encouragers of such by the writer of a Letter sent to London from

So Phoebus, or some friendly muse,
 Into small poets song infuse,
 Which they at second hand rehearse,
 Thro' reed or bagpipe, verse for verse.

525 Thus Ralph became infallible,
 As three or four legg'd oracle,

a Spy at Oxford, to Mr. Pym, Mr. Martyn, &c. 1643, p. 14. "It is a rare piece of wisdom," says he, "in you, to allow eaves-droppers, and promoting knaves, to be as mouse-traps to catch words, undo all such as with well to the King, and hang as many as dare to drink Prince Robert's (Rupert's) health." Eaves-droppers are criminal in the eye of the law, and punishable in the court-leet by fine by stat. of Westminster, c. xxxiii. See Mr. Jacob's Law Dictionary.

v. 521. *So Phoebus, &c.*] There is a near relation between poetry and enthusiasm. Somebody said well, that a poet is an enthusiast in jest, and an enthusiast a poet in good earnest: it is remarkable that poetry made Milton an enthusiast, and enthusiasm made Norris a poet. (Mr. W.)

v. 525, 526, 527. *Thus Ralph became infallible,—As three or four legg'd oracle,—The ancient cup, or modern chair.*] Referring to the *tripos*, or the three-footed stool, upon which the priests at Delphos sat, when she gave forth her oracles; Joseph's divining cup, Gen. xliv. 5. Vid. Lamberti Danæi de Sortiariis, cap. i. p. 22. or the Pope's infallible chair.

v. 530. *In magic.*] Magic, in its primitive signification, was a harmless thing. Vocabulum hoc *magus*, nec Latinum est, nec Græcum, sed Persicum, et idem lingua Persicâ significat quod apud nos sapientia: Vid. Jo. Pici Mirandulæ Op. tom. i. p. 112. Basil. 1601; Cornelii Agrippæ Epist. D. Johanni Trithemio Abbati, &c. Ep. lib. i. ep. 23; Sir Walter Raleigh's History of the World, book i. part i. chap. 11. § 2; Jo. Gerhardi Loc. Commun. tom. vi. p. 446; Basnagii Annal. Politico-Ecclesiastic. tom. i. p. 127, 47; Dr. Lightfoot's Harmony of the Four Evangelists; Turkish Spy, vol. i. b. i. chap. 18. Afterwards they became jugglers and impostors: See the remarkable juggle of some Persian magicians to hinder Isdegerdes their King, in the fifth century, from turning Christian, with their punishment. Basnagii Annal. tom. iii. p. 259.

Ibid. — *Talisman.*] Talisman is a device to destroy any sort of vermin, by casting their images in metal, in a precise minute, when the stars are perfectly inclined to do them all the mischief they can. This has been experimented by some modern virtuosi upon rats, mice, and fleas, and found (as they affirm) to produce the

The ancient cup, or modern chair,
 Spoke truth point blank, tho' unaware.
 For mystic learning, wond'rous able
 530 In magic talisman and cabal,
 Whose primitive tradition reaches
 As far as Adam's first green breeches:

the effect with admirable success. Sigilla Syderum apud Cornelium Agrippam, Paracelsum, et id genus nugæ aliæ Talisman Arabibus vocantur, Judæis vero scuta Davidis, τα Απολλωνις τελεσµατα [Tyanaei]. Selden de Diis Syriis, edit. 1629, p. 116, 117. See a large dissertation on the origin of talismans, upon Samuel vi. 5; Mr. John Gregory's Golden Mice, Works, chap. 8. 4th edition, p. 35—42 inclusive; William Lilly's Hist. of his Life and Times, 1715, p. 98; Mr. Pope's Temple of Fame. Miscel. Poems, vol. i. p. 45; Webster's Displaying of supposed Witchcraft, chap. vii. p. 156. chap. xvii. p. 339. printed in folio, 1677; and of the Abrazas, or magical stones, and talismans, Mr. Wright's Travels through France, &c. 1730, p. 415.

Ibid.—and cabal.] *Raymund Lully interprets *cabal*, out of the Arabic, to signify scientia superabundans, which his commentator, Cornelius Agrippa, by over-magnifying, has rendered “a very superfluous foppery.” Vid. J. Pici Mirandulæ de Magia et Cabala. Apol. tom. i. p. 110, 111; Sir Walter Raleigh's History of the World, part i. book i. p. 67. edit. 1614; Purchas's Pilgrims, part ii. lib. vi. p. 796, 797, 798; Scot's Discovery of Witchcraft, chap. xi; Dee's Book of Spirits, with Dr. Meric Casaubon's Preface; Churchill's Voyages, &c. vol. ii. p. 528. 2d edition; Bailey's Dict. folio edit. under the word Cabala; Jacob's Law Dictionary, under the word Cabal; and British Librarian, No. 6, for June 1737, p. 340, &c.

v. 532. *As far as Adam's first green breeches.*] The author of *Magia Adamica* endeavours to prove the learning of the ancient Magi to be derived from that knowledge which God himself taught Adam in paradise before the fall. Wierus speaks to the same purpose, “Et hodiè adhuc titulis quos præ foribus splendidos suspendunt hi Magi, ementiti circumferuntur libri sub nomine. Adæ, Abelis. &c. De Præstigiis Dæmonum, lib. ii. cap. iii. p. 152. cap. iv. p. 160; Spanish Mandeville, book iii. fol. 75; Notes upon Creech's Lucretius, vol. ii. p. 518. edit 1714. I am of opinion, that he designed to sneer the Geneva translation of the Bible, published in English, with notes. in 4to. and 8vo. in the year 1557, and in folio 1615, in which, in Genesis iii. 7. are the following words: “And they sewed fig-tree leaves together, and made themselves breeches,” instead of aprons, in the authorized translations. From this translation some of the softer sex, see
 Dialogue

Deep-fighted in intelligences,
 Ideas, atoms, influences;
 535 And much of *terra incognita*,
 Th' intelligible world, could say;
 A deep occult philosopher,
 As learn'd as the wild Irish are,

Dialogue between Timothy and Philatheus, vol. i. p. 276. have undertaken to prove, that the women had as good a title to the breeches as the men. Roger the chaplain, see Beaumont and Fletcher's *Scornful Lady*, act iv. sc. i. thus reproaches Abigail: "Go, Dalilah, you make men fools, and wear fig-breeches."

v. 533. *Deep-fighted in intelligences.*] So the Peripatetics called (as I am informed) those angels or spirits which they supposed to move the celestial orbs: Vid. Joan. Trithemii *Abbatia Spanheimen. de septem secundis*, id est, intelligentiis, five spiritibus orbis post Deum moventibus, Francofurti 1545, Pub. Libr. Cambridge, xix. 9. 8.

* v. 535. *And much of terra incognita,—Th' intelligible world, could say.*] The intelligible world is a kind of *terra del fuego*, or *psittacorum regio*, discovered only by the philosophers, of which they talk, like parrots, what they do not understand.

v. 538. *As learned as the wild Irish are.*] See Camden's *Britannia*, 1695, col. 1046.

v. 539. *Or Sir Agrippa.*] Cornelius Agrippa was secretary to the Emperor Maximilian, doctor in divinity at Dole and Pavia, syndic and advocate to the city of Metz, physician to the Duchess of Anjou, mother of King Francis I. counsellor and historiographer to the Emperor Charles V. Naudæus's *History of Magic*, chap. xv. p. 190.

v. 541. *He Anthroposophus.*] Anthroposophia Theomagica, or a Discourse of the Nature of Man in the State after Death, which was the title of a book; see Tale of a Tub, 3d edit. p. 116. Catal. Biblioth. Harleian. vol. ii. p. 920, No. 14263. which contained a great deal of unintelligible jargon, such as no one could understand what the author meant, or aimed at. See an answer to it, Catal. Bibliothec. Harleian. vol. ii. No. 14265.

Ibid. — *and Floud.*] See an account of Fludd, and his works, Wood's *Athen. Oxon.* 1st edit. vol. i. col. 509, 510, or 519, 520. Catal. Bibliothec. Harleian. No. 12530, 31. vol. ii. p. 761. Mr. Webster, in his *Displaying of Witchcraft*, chap. i. p. 9. notwithstanding he was esteemed an enthusiast in philosophy, says "he was a man acquainted with all kinds of learning, and one of the most Christian philosophers that ever writ."

v. 542.

Or Sir Agrippa, for profound
 540 And solid lying much renown'd;
 He Anthroposophus, and Eloud,
 And Jacob Behmen understood;
 Knew many an amulet and charm
 That would do neither good nor harm:

v. 542. *And Jacob Behmen understood.*] He was generally esteemed a religious person: but what understanding he must have who understands Jacob Behmen, may be guessed from his own account of his works to Caspar Lindern, in his second epistle, dated Gerlitz, on the day of Mary's Ascension, 1621, p. 32. London edit. 1649, which is as follows: "I. Aurora climbeth up out of infancy, and shews you the creation of all beings; yet very mysteriously, and not sufficiently explained, of much and deep magical [cabalistical] or parabolical understanding or meaning. II. The three principles of the divine essence, a key and an alphabet for all those who desire to understand my writings: it treateth of the creation, also of the eternal birth or generation of the deity, &c. It is an eye to know the wonders in the mystery of God. III. The threefold life: a key for above and below to all mysteries whatsoever the mind is able to think upon. It serveth every one according to his property, *i. e.* says the margin, constellation, inclination, disposition, complexion, profession, and condition. He may therein sound the depths and the resolves of all questions, whatsoever reason is able to devise or propound. IV. Forty questions about the soul, all things which are necessary for a man to know. V. The fifth book hath three parts, the second of Christ's passion, suffering, and death, wholly brought forth and enlarged and confirmed out of the center, through the three principles, very deep. VI. The six points. How the three principles mutually beget, bring forth, and bear each other, wholly induced out of the ground, that is, out of the nothing into the something, and all in the ground [and center] of nature. This book is such a mystery, however in plainness and simplicity it is brought to light, that no reason or natural astral head-piece, though ever so acute, and literally learned, can fathom or understand the same, without the light of God: it is the key to all. VII. For melancholy. VIII. De signatura rerum, a very deep book: what the beginning, ruin, and cure of every thing is. This entereth wholly into the eternal, and then into the temporal, inchoative, and external nature and its form." Of all which I can only say, what Jacob himself says in the next page, He that can understand it, let him understand it. (Mr. S. W.)

545 In Rosicrucian lore as learned,
 As he that *verè adeptus* earned:
 He understood the speech of birds
 As well as they themselves do words;

v. 545. *In Rosicrucian lore as learned.*] The author of a Tale of a Tub makes the following observation upon the Rosicrucians, p. 191. "Night being the universal mother of things, wise philosophers hold all writings to be fruitful in the proportion they are dark, and therefore the true illuminated (a name of the Rosicrucians), that is to say, the darkest of all, have met with such numberless commentators, whose scholastic midwifery hath delivered them of meanings that the authors themselves perhaps never conceived, and yet may be very justly allowed the lawful parents of them. The words of such writers being just like seeds, however scattered at random, when they light upon such fruitful ground, will multiply far beyond either the hopes or the imagination of the sower." As alchymists, or pretenders to the grand secret of transmutation of metals, Lemery (preface to his book of chymistry) gives the following definition of their art: "*Ars sine arte, cujus principium mentiri, medium laborare, et finis mendicare.*" An art without an art, whose beginning is lying, and whose middle is nothing but labour, and whose end is beggary. And as such they are bantered by the author of the Guardian, No. 166. and Sir Roger L'Estrange, in the fable of the Alchymist, part ii. fab. 13. "A chymical pretender," says he, "who had written a discourse plausible enough on the transmutation of metals, and turning brass and silver into gold, thought he could not place such a curiosity better than in the hands of Leo X. and so he made his Holiness a present of it. The Pope received it with great humanity, and with this compliment over and above; Sir, says he, I should have given you my acknowledgments in your own metal, but gold upon gold would have been false heraldry; so that I shall rather make you a return of a dozen empty purses to put your treasure in: for though you can make gold, I don't find that you can make purses. See Ben Jonson's Masque of the Fortunate Isles, vol. i. p. 132. edit. 1640; Alchymist, act ii. sc. 3. vol. ii. p. 545; J. Taylor's Figure-flinger, Works, p. 13; Dr. Meric Casaubon's Preface to Dr. Dee of Spirits, Sign. E. 4; Anatomy of Melancholy, by Democritus junior, p. 281; Scot's Discovery of Witchcraft, book iv. from p. 353 to 370 exclusive. See an account of Rosicrucius's sepulchre, Spectator, No. 379.

v. 546. *As he that verè adeptus earned.*] A title assumed by such alchymists as pretended to have found out the philosopher's stone, called Adept Philosophers: See a tract, entitled, The Golden Calf,
 written

Could tell what subtlest parrots mean,
 550 That speak and think contrary clean;
 What member 'tis of whom they talk,
 When they cry Rope, and Walk, knave, walk.

written in Latin by John Frederick Helvetius, published 1670, p. 67, 104, 115. Public Library Cambridge, xiv. 6. 24: Montaigne's *Essays*, vol. ii. book ii. chap. xii. p. 389. edit. 1711; Dr. Wotton's *Reflections upon ancient and modern Learning*, chap. x. p. 121, &c.

v. 547. *He understood the speech of birds.*] Dr. Shuckford observes, *Connection*, vol. i. b. ii. p. 107. 2d edit. "That the author of the latter Targum upon Esther, reports, that Solomon understood the language of birds, and sent a bird of a message to the Queen of Sheba: and Mahomet was silly enough to believe it; for we have the same story in his Alchoran." That this opinion was ancient appears from the following account, "Inveterata fuit gentilium opinio, inter se colloqui bruta, et eorum sermones a multis intelligi: unde ars *Οἰωνιστη*, vel interpretandi voces animalium; in quâ excelluisse dicuntur apud veteres, Melampus, Tiresias, Thales Milesius, Apollonius Thyanæus. Democritus autor quoque est quod dentur aves, quarum ex confuso sanguine nascatur serpens, quem si quis ederit, avium linguas et colloquia interpretaturum, teste Plinio lib. x. cap. xlv. Not. in lib. v. *Historiæ Danicæ Saxonis Grammatici*, p. 112. vid. plura Jo. Fra. Pici *Mirandulæ Oper.* tom. ii. p. 282; Chaucer's *Dream of the Cuckow and Nightingale*; *Spectator*, No. 512: Notes upon Creech's *Lucretius*, book v. vol. ii. p. 558. See this whimsical opinion bantered by Ben Jonson, *Fortunate Isles*, vol. i. p. 133.

v. 549. *Could tell what subtlest parrots mean.*] Vid. Ovidii *Amor.* lib. ii. eleg. 6. 37, 38. in mortem Psittaci, Prol. ad Persii Sat. v. 8; Plinii *Nat. Hist.* lib. x. cap. xlv. Mr. Willoughby, in his *Ornithology*, book ii. p. 109, gives the following remarkable story, "which Gefner saith was told him by a certain friend, of a parrot, which fell out of K. Henry VIII.'s palace at Westminster, into the river Thames that runs by, and then very seasonably remembering the words it had often heard some, whether in danger or in jest, use, cried out amain, A boat, a boat for twenty pounds. A certain experienced boatman made thither presently, took up the bird, and restored it to the King, to whom he knew it belonged, hoping for as great a reward as the bird had promised. The King agreed that he should have as the bird anew should say: and the bird answers, Give the knave a groat."

v. 551, 552. *What member 'tis of whom they talk,—When they cry Rope—*] When *Rope* was cried, I imagine it was upon the Puisne Baron Tomlinson; for in a ludicrous speech made and printed on
 occasion

All this without th' eclipse of the sun,
 Or dreadful comet, he hath done,
 By inward light, a way as good,
 580 And easy to be understood,
 But with more lucky hit than those
 That use to make the stars depose,
 Like knights o' th' post, and falsely charge
 Upon themselves what others forge:
 585 As if they were consenting to
 All mischiefs in the world men do:
 Or, like the devil, did tempt and sway 'em

their rebellion. I meet with the following instance in the prayers of Mr. George Swathe, minister of Denham in Suffolk, see Appendix to a tract, entitled *Schismatics delineated, from authentic vouchers*, London, 1730, p. 32. "O my good Lord God, I praise thee for discovering the last week in the day-time a vision: that there were two great armies about York, one of the malignant party about the King, the other party parliament and professors; and the better side should have help from Heaven against the worst; about or at which instant of time we heard the soldiers at York had raised up a sconce against Hull, intending to plant fifteen pieces against Hull; against which fort Sir John Hotham, keeper of Hull by a garrison, discharged four great ordnance, and broke down their sconce, and killed divers Cavaliers in it. Lord, I praise thee for discovering this victory, at the instant of time that it was done, to my wife, which did then presently confirm her drooping heart, which the last week had been dejected three or four days, and no arguments could comfort her against the dangerous times approaching; but when she had prayed to be established in faith in thee, then presently thou didst by this vision strongly possess her soul, that thine and our enemies should be overcome." See *Don Quixote*, vol. iii. chap. viii. p. 69, 70.

v. 578. *Or dreadful comet,*—] See an account of a dreadful comet that appeared in the year 1577, Appendix Jo. *Glastonienfis Chronic.* 1726, a Tho. Hearne, p. 521; and Sir Isaac Newton's *Calculations concerning the dreadful comet that appeared in the year 1680*; *Spectator*, No. 101; Dr. Harris's *Astronomical Dialogues*, 2d edit. p. 141.

v. 579 *By inward light,* —] They were great pretenders, as has already been observed, to inspiration, see Preface to Sir William

To rogueries, and then betray 'em.
 They'll search a planet's house to know
 590 Who broke and robb'd a house below;
 Examine Venus, and the Moon,
 Who stole a thimble or a spoon:
 And tho' they nothing will confess,
 Yet by their very looks can guess,
 595 And tell what guilty aspect bodes,
 Who stole, and who receiv'd the goods.
 They'll question Mars, and, by his look,
 Detect who 'twas that nimm'd a cloak:

William Davenant's *Gondibert*, edit. 1651, p. 33, though they were really as ignorant of what they called the *inward light*, as that woman, see Prefatory Treatise to Hen. Stephens's *Apology for Herodotus*, p. 311, who requested a certain priest "to put for her in his mass a halfpenny worth or five farthings worth of the Holy Ghost." Of this class probably was the Banbury elder, Ben Jonson's *Bartholomew Fair*, act i. sc. 2.

v. 585, 586. *As if they were consenting to—All mischiefs in the world men do.*] "It is injurious to the stars," says Gassendus, *Vanity of Judiciary Astrology*, chap. xii. p. 76, "to dishonour them with the imputation of such power and efficacy as is incompetent to them, and to make them many times the instruments not only to mens ruins, but even to all their vicious inclinations and detestable villainies." It is observed by Dr. James Young, *Sidrophel Vapulans*, p. 36, of Sir Christopher Heyden, the great advocate for astrologers, that he affirmed, "That the efficacy of the stars cannot be frustrated without a miracle: where then (says he) is the providence of God and free will? We are not free agents but like Bartholomew puppets, act and speak as Mars and Jupiter please to constrain us;" or as the astrologer spoken of by St. Austin, "It is not we that lusted, but Venus; not we that slew, but Mars; not we that stole, but Mercury; not God that helped, but Jupiter: and so free-born man is made a star-born slave." Vide *Fra. Valesii lib. de Sacra Philosophia*, p. 284, 285.

v. 589. *They'll search a planet's house, &c.*] See Gassendus's *Vanity of Judiciary Astrology*, chap. xii; Tatler, No. 56.

v. 597. *They'll question Mars, &c.*] "A ship," says Gassendus, *Vanity of Judiciary Astrology*, p. 113, "is not to be put to sea
 Vol. I. F whilst

Make Mercury confess, and 'peach
 600 Those thieves which he himself did teach.
 They'll find, i' th' physiognomies
 O' th' planets, all mens destinies:
 Like him that took the doctor's bill,
 And swallow'd it instead o' th' pill:
 605 Cast the nativity o' th' question,
 And from positions to be guess'd on,
 As sure as if they knew the moment
 Of natives birth, tell what will come on't.
 They'll feel the pulses of the stars,

whilst Mars is in the middle of heaven; because Mars being the patron of pirates, he threateneth the taking and robbing the ship by them."

v. 599. 600. *Make Mercury confess, and 'peach—Those thieves which he himself did teach.*] Mercury was the god of merchants and of thieves, and therefore he is commonly pictured with a purse in his hand. Vide Sexti Philosoph. Pyrrh. Hypot. lib. iii. p. 154. edit. 1621; Antiquity explained, by Montfaucon, vol. i. part i. book iii. chap. viii. p. 78. translated by Mr. Humphreys; Fr. Valesii lib. de Sacra Philosophia, cap. xxxi. p. 281; Gassendus's Vanity of Judiciary Astrology, p. 37, 113. See an account of Mercury's thefts, Mr. G. Sandys's Notes upon the second book of Ovid's Metamorphosis, p. 42: Notes upon Creech's Lucretius, vol. ii. edit. 1714. p. 589; Dr. James Young's Sidrophel Vapulans, 1699, p. 36; Tatler, No. 56.

v. 603, 604. *Like him that took the doctor's bill,—And swallow'd it instead o' th' pill.*] The countryman's swallowing the paper on which the prescription was written, upon the physician's ordering him to take it, was literally true. See Hen. Stephens's Prep. Treatise to a Defence of Herodotus, published 1607, p. 24. This man did by the doctor's bill as Clayton did when he clawed the pudding, by eating bag and all; Ray's Proverbs, 2d edit, p. 282. And why might not this operate upon a strong imagination as well as the ugly parson in Oldham, see Remains, 1703, p. 108, "the very sight of whom in a morning," he observes, "would work beyond jalap or rhubarb; and that a doctor prescribed him to one of his patients as a remedy against costiveness;" or what is mentioned by Dr. Daniel Turner, see book de Morbis Cutaneis, chap. xii. 3d edit. p. 165, who informs us, "that the bare imagination of a purging potion has wrought such an alteration on the blood

- 610 To find out agues, coughs, catarrhs;
 And tell what crisis does divine
 The rot in sheep, or mange in swine;
 In men what gives or cures the itch,
 What makes them cuckolds, poor, or rich;
 615 What gains or loses, hangs or saves;
 What makes men great, what fools or knaves:
 But not what wise, for only of those
 The stars (they say) cannot dispose,
 No more than can the astrologians:
 620 There they say right, and like true Trojans.

and humours of sundry persons, as to bring on several stools like those they call *physical*: and he mentions a young gentleman his patient, who, having occasion to take many vomits, had such an antipathy to them, that ever after he could vomit as strongly by the force of imagination, by the bare sight of an emetic bolus, drinking posset drink at the same time, as most could do by medicine." The application of a clyster-pipe, without the clyster, has had the same effect upon others. See Montaigne's *Essays*, vol. i. book i. chap. xx. p. 122.

v. 605. *Cast the nativity o' th' question.*] Mr. Smith of Harleston is of opinion, that, when any one came to an astrologer to have his child's nativity cast, and had forgot the hour and minute when it was born, which were necessary to be known, in order to the erecting a scheme for the purpose, the figure-caster, looking upon the inquirer as wholly influenced, entirely guided by the stars in the affair, took the position of the heavens the minute the question was asked, and formed his judgment accordingly of the child's future fortune; just as if the child had been born the very same moment that the question was put to the conjurer.

v. 614. *What makes them cuckolds.*] "This is worthy of our remembrance, that, in the revolution of the planets, if the moon come to that place where Saturn was in the root, then the person shall marry an old withered crone, and in all likelihood despise and cuckold her." Gassendus's *Vanity of Judiciary Astrology*, c. xvi. p. 104.

v. 619. *No more than can the astrologians.*] *i. e.* The astrologers themselves can no more dispose of (*i. e.* deceive) a wise man than

This Rapho knew, and therefore took
The other course, of which we spoke.

Thus was th' accomplish'd Squire endu'd
With gifts and knowledge, per'lous shrewd.
625 Never did trusty Squire with Knight,
Or Knight with Squire e'er jump more right.
Their arms and equipage did fit,
As well as virtues, parts, and wit:
Their valours too were of a rate,
630 And out they sally'd at the gate.
Few miles on horseback had they jogged,
But fortune unto them turn'd dogged;
For they a sad adventure met,

can the stars. What makes the obscurity is the using the word *dispose* in two senses; to signify *influence* where it relates to the stars, and *deceive* where it relates to the astrologers. (Mr. W.)

v. 622. *The other course*—] i. e. religious impostures; by which the author finely insinuates, that even wise men at that time were deceived by those pretences.

This Rapho knew, and therefore took—— (Mr. W.)

v. 625, 626. *Never did trusty Squire with Knight—Or Knight with Squire, &c.*—] It was Cervantes's observation upon Don Quixote and Sancho Pancha, vol. iii. chap. ii. p. 18, "That one would think that they had been cast in the same mold."

v. 637, 638. *We should, as learned poets use,—Invoke th' assistance of some muse.*] The poet cannot permit the usual exordium of an epic poem to pass by him unimitated, though he immediately ridicules the custom. The invocation he uses is very satirical, and reaches abundance of writers; and his compliance with the custom was owing to a strong propensity he found in himself to ridicule it. (Mr. B.) See Invocation of the Muses, Byshe's *Art of Poetry*, 7th edit. p. 70, &c.; and a sneer upon this custom, Mr. S. Wesley's *Poems*, 2d edit. p. 157. See original of exordiums, Mr. Pope's *Notes upon Homer's Iliad*, book i. p. 4. 3d edit.

v. 641. *We think, &c.*] It should be *they think*, i. e. the critics, for the author in v. 645, "One that fits our purpose most," declares the muses are not all alike. (Mr. W.)

v. 645,

- Of which anon we mean to treat.
 635 But ere we venture to unfold
 Achievements so resolv'd and bold,
 We should, as learned poets use,
 Invoke th' assistance of some muse:
 However critics count it sillier
 640 Than jugglers talking to familiar.
 We think 'tis no great matter which;
 They're all alike, yet we shall pitch
 On one that fits our purpose most,
 Whom therefore thus we do accost.
 645 Thou that with ale, or viler liquors,
 Didst inspire Withers, Pryn, and Vicars,

v. 645, 646. *Thou that with ale, or viler liquors,—Didst inspire Withers, &c.*] See an account of Withers, Note upon Dunciad, b. i. v. 126; Bishop Kennet's Register and Chronicle, p. 644, 649. These gentlemen might, in Mr. Shakespeare's style, see his play, entitled, *Much ado about Nothing*, vol. i. p. 478, be born under a rhyming planet; and yet the mill of the Dutch mechanic, *Spectator*, No. 220, for making verses, might have served their purpose full as well. They certainly fall under the censure of Cervantes, see Preface to the fourth volume of *Don Quixote*.

1b. — *Pryn.*] Anthony Wood gives the following account of Mr. Pryn's elegant apparatus for the solicitation of the muses—
 "His custom was, when he studied, to put on a long quilted cap, which came an inch over his eyes, seldom eating any dinner, would every three hours or more be manching a roll of bread, and now and then refresh his exhausted spirits with ale brought him by his servant." *Athen. Oxon.* vol. ii. col. 315. (Mr. W.)
 Mr. Cowley, in his *Miscellanies*, see *Dunciad Varior.* 1729, Note on v. 101, book i. speaks of him as follows:

"—— One lately did not feat
 Without the muses leave to plant verse here,
 But it produc'd such base, rough, crabbed, hedge-
 Rhymes, as e'en set the hearers ears on edge:
 Written by William Pryn Esqui-re the
 Year of our Lord fix hundred thirty three.

And force them, tho' it was in spite
 Of nature, and their stars, to write;
 Who (as we find in fullen writs,
 650 And cross-grain'd works of modern wits)
 With vanity, opinion, want,
 The wonder of the ignorant,
 The praises of the author penn'd
 B' himself, or wit-insuring friend;
 655 The itch of picture in the front,

Brave Jersey muse! and he 's, for his high style,
 Call'd to this day the Homer of the isle."

Another poet speaks of Withers and Pryn in the following manner:

"When each notch'd 'prentice might a poet prove,
 Warbling thro' the nose a hymn of love;
 When sage George Withers, and grave William Pryn,
 Himself might for a poet's share put in."

On Mr. Cleaveland, by A. B.

Ib. ——— *and Vicars.*] See an account of John Vicars, and his poetry, Wood's *Athenæ Oxon.* vol. ii. 2d edit. col. 152; and Fowles's *History of wicked Plots, &c.* p. 179. * Vicars was a man of as great interest and authority in the late reformation as Pryn, or Withers, and as able a poet: he translated Virgil's *Æneids* into as horrible travestie in earnest as the French Scarron did in burlesque, and was only outdone in his way by the politic author of *Oceana*.

v. 649. ——— *fullen writs.*] For satirical writings; well expressed, as implying, that such writers as Withers, Pryn, and Vicars, had no more than ill-nature towards making a satirist. (Mr. W.)

v. 653, 654. *The praises of the author penn'd—B' himself, or wit-insuring friend.*] A sneer upon the too common practice of those times, in prefixing of panegyrical verses to the most stupid performances; see an account of Vicars's *Mischief's Mystery, &c.* Wood's *Athenæ Oxon.* vol. ii.

v. 657. *All that is left o' th' forked hill.*] Parnassus, alluding to its two tops.

"Nec fonte labia prolui caballino
 Nec in bicipiti somniaffe Parnasso
 Memini, ut repente sic poeta prodirem."

Aul. Perſii Sat. Proh.

"I never

With bays and wicked rhyme upon't,
 All that is left o' th' forked hill
 To make men scribble without skill;
 Canst make a poet, spite of Fate,
 660 And teach all people to translate,
 Tho' out of languages, in which
 They understand no part of speech;
 Assist me but this once, I'mplere,
 And I shall trouble thee no more,

"I never did in cleft Parnassus dream,
 Nor taste the Heliconian stream"

Mr. Dryden.

Vid. Heliodori *Æthiopic.* lib. ii. cap. vi. p. 110; *Spect.* No. 514.

v. 658. *To make men scribble without skill.*] To such Persius alludes, *Prolog.* v. 12, 13, 14. John Taylor, the water poet, thus describes such pretenders, *Revenge*, to William Fenner, *Works*, p. 144.

"An ass in cloth of gold is but an ass,
 And rhyming rascals may for poets pass
 Among misjudging and illiterate hinds:
 But judgment knows to use them in their kinds.
 Myself knows how (sometimes) a verse to frame,
 Yet dare I not put on a poet's name;
 And I dare write with thee at any time,
 For what thou dar'st, in either prose or rhyme;
 For thou of poesy art the very icum,
 Of riff raff rubbish wit the total sum;
 The loathsome glanders of all base abuse;
 The only filch-line of each labouring muse:
 The knave, the ass, the coxcomb, and the fool,
 The scorn of poets, and true wit's close-stool."

v. 660, 661, 662. *And teach all people to translate—Tho' out of languages in which—They understand no part of speech.*] A gird probably upon some poetical translators, of which number Vicars was one. George Fox the Quaker, though an illiterate creature, pretended to be inspired in one night with twenty-four languages; and set his hand as author to six languages, in his *Battle-door*, printed 1660, viz. Latin, Italian, Greek, Hebrew, Chaldee, Syriac. See Fra. Bugg's *Note upon George Fox's will*, Quaker and Methodist compared, 1740, p. 63.

v. 663. *Assist me but this once, I'mplere, &c.*] See *Spectator*, No. 523.

- 665 In western clime there is a town,
 To those that dwell therein well known,
 Therefore there needs no more be said here,
 We unto them refer our reader:
 For brevity is very good,
- 670 When w' are, or are not understood.
 To this town people did repair
 On days of market, or of fair,
 And to crack'd fiddle, and hoarse tabor,
 In merriment did drudge and labour.
- 675 But now a sport more formidable
 Had rak'd together village rabble:
 'Twas an old way of recreating,
 Which learned butchers call bear-baiting.
 A bold advent'rous exercise,
- 680 With ancient heroes in high prize:
 For authors do affirm it came
 From Isthmian or Nemean game;
 Others derive it from the bear
 That's fix'd in northern hemisphere,

v. 665. *In western clime there is a town.*] Brentford, which is eight miles west from London, is here probably meant; as may be gathered from Part II. Canto iii. v. 995, &c. where he tells the Knight what befel him there.

And though you overcame the bear,
 The dogs beat you at Brentford fair;
 Where sturdy butchers broke your noddle.

v. 678. *Which learned butchers call bear-baiting.*] This game is ascribed into the poem with more solemnity than those celebrated ones in Homer and Virgil. As the poem is only adorned with this game and the Riding Skimmington, so it was incumbent on the poet to be very particular and full in the description; and may
 we

- 685 And round about the pole does make
 A circle like a bear at stake,
 That at the chain's end wheels about,
 And overturns the rabble-rout.
 For after solemn proclamation
 690 In the bear's name (as is the fashion
 According to the law of arms,
 To keep men from inglorious harms),
 That none presume to come so near
 As forty feet of stake of bear;
 695 If any yet be so fool-hardy,
 T' expose themselves to vain jeopardy,
 If they come wounded off and lame,
 No honour's got by such a maim,
 Altho' the bear gain much, b'ing bound
 700 In honour to make good his ground,
 When he's engag'd, and takes no notice,
 If any pres upon him, who 'tis;
 But lets them know at their own cost,
 That he intends to keep his post.

we not venture to affirm, they are exactly suitable to the nature of these adventures; and consequently, to a Briton, preferable to those in Homer or Virgil? (Mr. B.)

v. 682. *From Isthmian, or Nemean game.*] See Montfaucon's *Antiquity explained*, vol. iii. part ii. b. iii. p. 174; Archbishop Potter's *Antiquities of Greece*, vol. i. chap. xxiv. xxv.

v. 683, 684. *Others derive it from the bear—That's fixed in northern hemisphere, &c.*] Vid. Ovidii *Metamorph.* lib. ii. l. 494, &c.

v. 689, 690. *For after solemn proclamation—In the bear's name, &c.*] Alluding to the bull-running at Tutbury in Staffordshire, where solemn proclamation was made by the steward, before the bull was turned loose; "That all manner of persons give way to the
 the

- 705 This to prevent, and other harms,
 Which always wait on feats of arms,
 (For in the hurry of a fray,
 'Tis hard to keep out of harm's way,)
 Thither the Knight his course did steer,
 710 To keep the peace 'twixt dog and bear;
 As he believ'd he was bound to do
 In conscience and commission too.
 And therefore thus bespoke the Squire:
 We that are wisely mounted higher
 715 Than constables in curule wit,
 When on tribunal bench we sit,
 Like speculators should foresee,
 From Pharos of authority,
 Portended mischiefs farther than
 720 Low proletarian tything-men:

the bull, none being to come near him by forty feet, any way to hinder the minstrels, but to attend his or their own safety, every one at his peril." See Dr. Plot's Staffordshire, p. 439, 440.

* v 714. *We that are, &c.*] This speech is set down as it was delivered by the Knight in his own words; but since it is below the gravity of heroical poetry to admit of humour, and all men are obliged to speak wisely alike, and too much of so extravagant a folly would become tedious and impertinent, the rest of his harangues have only his sense expressed in other words, unless in some few places, where his own words could not be so well avoided.

v. 715. *Than constables—*] Had that remarkable motion in the house of commons taken place, the constables might have vied with Sir Hudibras for an equality at least: "That it was necessary for the house of commons to have a High Constable of their own, that will make no scruple of laying his Majesty by the heels:" but they proceeded not so far as to name any body; because Harry Martyn, out of tenderness of conscience in this particular, immediately quashed the motion, by saying, "The power was too great for any man." Mercurius Pragmaticus, No. 6, 1647, p. 45. See Ben

And therefore being inform'd, by bruit,
 That dog and bear are to dispute;
 For so of late men fighting name,
 Because they often prove the fame:
 725 (For where the first does hap to be,
 The last does *coincidere*.)
Quantum in nobis, have thought good,
 To save th' expence of Christian blood,
 And try if we by meditation
 730 Of treaty and accommodation,
 Can end the quarrel, and compose
 The bloody duel, without blows.

Ben Jonson's merry account of a high constable, *Tale of a Tub*, act iii. scene 6.

Ib. — *in curule wit.*] See an account of the *cella curulis*, Auli Gellii Noct. Attic. lib. i. cap. 18.

v. 718. *From Pharos of authority.*] Meaning that, as a justice of the peace, upon the bench, he was mounted above the crowd.— For the meaning of the word *Pharos*, be pleased to consult Collier's Dictionary, and Baumgarten's Travels, Churchill's Collections, vol. i. p. 30. edit. 1732.

v. 720. *Low proletarian tything-men.*] The lowest of the people. Aulus Gellius, Noct. Attic. lib. xvi. cap. 16. thus explains the word *proletarius*: "Qui in plebe Romanâ tenuissimi, pauperrimique erant, nec amplius quam mille quingentum æris in censum deferebant, Proletarii appellati sunt." Vid. Salmuthi Not. in Panciroli. par. ii. tit. 10, de Reb. Memorab. p. 188; Marcelli delucidat. in Tit. Liv. lib. xxiv; Gruteri Fax Artium, tom. vi. par. ii. p. 36. "Erant Romæ qui generationi liberorum vacabant, et proletarii dicebantur." Facet. Facetiar. de Henrietate, lxxviii. p. 482.

"Gobelinus persona, scriptor non proletarius."

Meibom. Rer. Germanic. Scriptor. tom. iii. p. 48.

v. 729, 730. *And try if we, by meditation—Of treaty, &c.*] A gird upon the parliament, for their unreasonable instructions to their commissioners in all the treaties set on foot, in order to defeat them.

v. 736.

Are not our liberties, our lives,
 The laws, religion, and our wives,
 735 Enough at once to lie at stake
 For cov'nant and the cause's sake;
 But in that quarrel dogs and bears,
 As well as we, must venture theirs?
 This feud by Jesuits invented,
 740 By evil counsel is fomented;
 There is a Machiavelian plot,
 (Tho' ev'ry *nare olfact* it not)

v. 736. *For covenant*——] This was the solemn league and covenant, which was first framed and taken by the Scottish parliament, and by them sent to the parliament of England, in order to unite the two nations more closely in religion. It was received and taken by both houses, and by the city of London, and ordered to be read in all the churches throughout the kingdom; and every person was bound to give his consent by holding up his hand at the reading of it. See a copy of it, *Ld. Clarendon's Hist. of the Rebellion*, vol. ii. p. 287, (Dr. B.) and an encomium upon it by the Presbyterians, *Sir Roger L'Estrange's Dissenters Sayings*, part i. § vi. p. 18, &c. part ii. § vi. p. 34, &c.; *Century of eminent Presbyterian Preachers*, &c. chap. vi. p. 69, 1723; *A Looking-glass for Schismatics*, &c. 1725, chap. iii. p. 86; *Calamy's Sermon before the Lord Mayor*, Jan. 14, 1645, entitled, *The Great Danger of Covenant-refusing and Covenant-breaking*; *Impartial Examination* of Mr. Neale's 3d vol. of the *History of the Puritans*, p. 167; *Bp. Patrick's Continuat. of the Friendly Debate*, p. 61. See Dr. Featley's opinion of it, *Mercurius Rusticus*, No. 18. p. 203, 204; *The Iniquity of the Covenant discovered*, to a gentleman desiring information, 1643.

Ib. ——— *and the cause's sake*.] *Sir William Dugdale, View of the Troubles*, &c. p. 369. *Sanderfon's Hist. of King Charles*, p. 638, informs us, that Mr. Bond, preaching at the Savoy, told his auditors from the pulpit, "That they ought to contribute and pray, and do all they were able to bring in their brethren of Scotland, for settling of God's cause: I say, quoth he, this is God's cause, and if our God hath any cause, this is it; and if this be not God's cause, then God is no God for me; but the devil is got up into heaven." Mr. Calamy, in his speech at Guildhall, 1643, see *L'Estrange's Dissenters Sayings*, part i. p. 35, says, "I may truly say,

And deep design in't to divide
 The well-affected that confide,
 745 By setting brother against brother,
 To claw and curry one another.
 Have we not enemies *plus satis*,
 That *cane et angue pejus* hate us;
 And shall we turn our fangs and claws
 750 Upon our own selves, without cause?
 That some occult design doth lie
 In bloody cynarctomachy

say, as the martyr did, that if I had as many lives as hairs on my head, I would be willing to sacrifice all these lives in this cause."

"Which pluck'd down the king, the church, and the laws,
 To set up an idol, they nick-nam'd The Cause,
 Like Bell and Dragon, to gorge their own maws."

The Rump Carbonaded, a Collection of Loyal Songs, vol. ii. No. 26.

v. 739. *This feud by Jesuits invented.*] As Don Quixote took every occurrence for a romantic adventure, so our Knight took every thing he saw to relate to the differences of state then contested: it is necessary to carry this in our eye to discover the beauties of the passage. (Mr. W.) See an explication of *feud*, and *deadly feud*, Soumer's Treatise of Gavelkind, Bp. Kennet's edition, 1726, p. 107.

v. 741. — *a Machiavelian plot.*] See Sir Roger L'Estrange's fable, entitled, Machiavel Condemned, part iii. fable 493. Boccalini's Advertisements from Parnassus, cent. i. advert. lxxxix. edit. 1656, p. 175; and Scrub's humorous definition of a plot, Farquhar's Beaux Stratagem, act iv. p. 60. edit. 1728.

v. 751, 752. *That some occult design doth lie—In bloody cynarctomachy.*] * Cynarctomachy signifies nothing in the world but a fight between dogs and bears, though both the learned and ignorant agree, that in such words very great knowledge is contained; and our Knight, as one or both of those, was of the same opinion. This was not only the Knight's opinion, but that of his party, as is plain from what follows. Extract of a paper called, A Perfect Diurnal of some Passages of Parliament, and from other Parts of the Kingdom, from Monday July 24, to Monday July 31, 1643, No. 5. Thursday, July 27. "From Colonel Cromwell there is certain news come, he hath taken Stamford, and Burleigh-house; a great receptacle

- Is plain enough to him that knows
 How saints lead brothers by the nose.
 755 I wish myself a pseudo-prophet,
 But sure some mischief will come of it;
 Unless by providential wit,
 Or force, we averruncate it.

receptacle for the Newark cavaliers for their inroad into Northamptonshire, and parts thereabouts: One thing is certified from those parts, which I cannot omit, and will cause admiration to such as hear it, *viz.* Did any man imagine, upon the first fomenting of this bloody and unnatural war against the parliament, that such numbers of English and Irish Papists should be admitted into his Majesty's protection, to be assertors of the Protestant religion, much less did any think, that brute and savage beasts should be fetched from foreign parts to be a terror to the English nation, to compel their obedience to the King? and yet we find it true, and are credibly informed, that, upon the Queen's coming from Holland, she brought with her, besides a company of savage ruffians, a company of savage bears, to what purpose you may judge by the sequel; for these bears were left about Newark, and were brought into country towns constantly on the Lord's day to be baiten (such is the religion these here related would settle amongst us), and if any went about but to hinder or but speak against their damnable profanations, they were presently noted as Roundheads and Puritans, and sure to be plundered for it; but some of Colonel Cromwell's forces coming by accident unto Uppingham town in Rutland, on the Lord's day, found these bears playing there in the usual manner; and, in the height of their sport, caused them to be seized upon, tied to a tree, and shot." (Mr. S.W.)

"We robb'd——

The whole of food to pamper out the few,

Excised your wares,

And tax'd you round, sixpence the pound,

And massacred your bears."

The Rump Ululant, Collect. of Loyal Songs, vol. ii. p. 247. There was an ordinance of lords and commons assembled in parliament for suppressing of public play-houses, dancing on the ropes, and bear-baiting, die Sabbati, 17 Julii, 1647, and it was an article in their instructions to the Major-Generals afterwards in the year 1655, amongst other unlawful sports (as they called them), to suppress bear-baitings; Mercurius Politicus, No. 289, p. 5852. That probably might be deemed a malignant bear, which was forced

For what design, what interest,
 760 Can beast have to encounter beast?
 They fight for no espoused cause,
 Frail privilege, fundamental laws,
 Nor for a thorough reformation,
 Nor covenant, nor protestation,

forced upon old Mr. Jones, Vicar of Wellingborough in Northamptonshire, by Lieutenant Grimes, a desperate Brownist, "which, running between his legs, took him upon her back, and laying aside the untractableness of her nature, grew patient of her burden; but when the rebels dismounted him, and one of their ring-leaders bestrid the bear, she dismounted her rider; and, as if she had been robbed of her whelps, did so mangle, rend, and tear him, with her teeth and paws, that the presumptuous wretch died of his wounds soon after." *Mercurius Rusticus*, No. 9, p. 94.

* v. 758. *Or force, we averruncate*—] Another of the same kind, which, though it appear ever so learned and profound, means nothing else but the weeding of corn.

v. 761. *They fight for no espoused cause*.] Alluding to the clamours of the rebels, who falsely pretended, that their liberty, property, and privileges were in danger. For this they are justly bantered by a satirist of those times, Sir J. Birkenhead revived, p. 7.

" For liberty and privilege,
 Religion and the King,
 We fought, but oh, the golden wedge?
 That is the only thing:
 There lies the cream of all the cause,
 Religion is but whig;
 Pure privilege eats up the laws,
 And cries, for king—a fig."

See their clamours admirably well bantered in Mr. Cleveland's *Character of a London Diurnal*, Works, 1677, p. 111, 112.

v. 762. *Frail privilege*—] Mr. Warbuton is of opinion that *frail privilege*, that is, broken, violated, would have been better, since it alludes to the impeachment of the five members, which was then thought to be the highest breach of privilege, and was one of the most professed causes for taking arms.

v. 764. — *nor protestation*.] This protestation, with the design and consequences of it, may be seen in Lord Clarendon's *Hist. of the Rebellion*, vol. i. p. 198; and Mr. Echard, *History of England*, vol. ii. p. 232, observes, "That there was one clause that was looked on as a preservative against any alteration against church

765 Nor liberty of consciences,
 Nor lords and commons ordinances ;
 Nor for the church, nor for church-lands,
 To get them in their own no hands ;
 Nor evil counsellors to bring

church government; but, to undeceive all persons as to that clause, the commons made such an explanation, to shew that the bishops and the church were to receive no real benefit by it." Mr. Allen Blaney, Curate of Newington, Surry, was summoned before the parliament for preaching against the protestation. Nalson's Collections, vol. ii., p. 288.

v. 765. *Nor for free liberty of conscience.*] Thus the two first editions read: the word *free* was left out in 1674, and all the subsequent editions, and Mr. Warburton thinks for the worse; free liberty being a most beautiful and satirical periphrasis for licentiousness, which is the idea the author here intended to give us.

v. 766. *Lords and commons ordinances.*] The King being driven from the parliament, no legal acts of parliament could be made: therefore, when the lords and commons had agreed upon any bill, they published it, and required obedience to it, under the title of An Ordinance of Lords and Commons, and sometimes An Ordinance of Parliament. (Dr. B.) See these ordinances proved illegal by the members of the university of Oxford, in a tract, entitled, Reasons of the present Judgment of the University of Oxford concerning the Solemn League and Covenant, &c. published in the year 1646, p. 46. Mr. Cleveland, speaking of these ordinances, Character of a London Diurnal, merrily observes, "That an ordinance is a law still-born, dropped before quickened with the royal assent. It is one of the parliament's by-blows, acts only being legitimate, and hath no more fire than a Spanish jennet that is begotten by the wind." See Walker's Hist. of Independency, part i. p. 15. edit. 1661.

v. 767, 768. *Nor for the church, nor for church-lands,—To get them in their own no hands.*] The way of sequestering, and invading church-livings, by a committee for that purpose, is well known. It was so notoriously unjust and tyrannical, that even Lily, the Sidrophel of this poem, could not forbear giving the following remarkable instance: "About this time (1646), says he, the most famous mathematician of all Europe, Mr. William Oughtred, Parson of Albury in Surry, was in danger of sequestration by the committee of or for plundered ministers (ambodexters they were); several considerable articles were deposed and sworn against him, material enough to have sequestered him; but that, upon his day

770 To justice, that seduce the King;
 Nor for the worship of us men,
 Tho' we have done as much for them.
 Th' Egyptians worshipp'd dogs, and for
 Their faith made internecine war.

of bearing, I applied myself to Sir Bulstrode Whitelocke, and all my own friends, who in such numbers appeared in his behalf, that though the chairman, and many other Presbyterian members, were stiff against him, yet he was cleared by the major number. The truth is, he had a considerable parsonage, and that only was enough to sequester any moderate judgment. He was also well known to affect his Majesty. In these times many worthy ministers lost their livings or benefices for not complying with the Three-penny Directory. Had you seen, O noble Squire, what pitiful idiots were preferred into sequestered church benefices, you would have been grieved in your soul: but, when they came before the classis of divines, could these simpletons only say, They were converted by hearing such a sermon, such a lecture, of that godly man Hugh Peters, Stephen Marthall, or any of that gang, he was presently admitted." Lilly's Life, p. 58, 59. (Mr. B.) They sequestered the estates of dead men; see an account of the sequestration upon Sir William Hunsby's estate after his death, though he never was questioned for delinquency during his life. History of Independency, part i. p. 128.

v. 769, 770. *Nor evil counsellors—to justice, &c.*] Alluding to the unreasonable clamours of the members at Westminster against the King's friends, whom they styled Evil Counsellors, and ordered a committee, October 1641, to prepare heads for a petition to the King against them, Nalson's Collections, vol. ii. p. 510; which persons they marked out as delinquents, with a request, previous to the treaty of Newport in the Isle of Wight, to have them excepted from pardon; and these were such as were unwilling to give up the constitution. See their names, Impartial Examination of Mr. Neale's third volume of the History of the Puritans, p. 333, 334, 335.

v. 773. *Th' Egyptians worshipp'd dogs.*] Anubis, one of their gods, was figured with a dog's face. See Montfaucon's Antiquity explained, vol. ii. part ii. b. i. p. 197. The worship of the Egyptians is exposed by Juvenal, sat. xv. lin. 1, &c.

" Quis nescit, Volusi Bythinice, qualia demens
 Ægyptus portenta colat, crocodilon adorat
 Pars hæc ———"

" How Egypt, mad with superstition grown,
 Makes gods of monsters, but too well is known :

775 Others ador'd a rat, and some
For that church suffer'd martyrdom.

One sect devotion to Nile's serpent pays,
Others to Ibis, that on serpents preys,
Where Thebes thy hundred gates lie unrepair'd,
And where maim'd Memnon's magic harp is heard;
Where these are mould'ring, let the sots combine
With pious care a monkey to enshrine:
Fish gods you'll meet, with fins and scales o'ergrown,
Diana's dogs ador'd in ev'ry town,
Her dogs have temples, but the goddess none. }
'Tis mortal sin an onion to devour,
Each clove of garlic is a sacred pow'r.
Religious nation, sure, and bless'd abodes,
Where ev'ry orchard is o'er-run with gods!
To kill is murder, sacrilege to eat
A kid or lamb, man's flesh is lawful meat." Dryden.

The Egyptians likewise worshipped cats; see an instance of their extreme severity in punishing a noble Roman with death who killed a cat by mistake, notwithstanding the Egyptian nobility interposed in his behalf. Vid. Diodori Siculi Rer. Antiq. lib. ii. cap. iv. p. 36; Antiquity explained by Montfaucon, vol. ii. part ii. b. i. ch. xvii. p. 202. See an account of Egyptian deities, from Athenæus, in Dr. Lightfoot's Miscellanies, chap. lv. Works, vol. i. p. 1027. Mr. Purchase gives, from St. Jerome and Ortelius, one remarkable instance: "Crepitus ventris inflati, Pelusiaca religio est." Pilgrims, vol. v. book vi. chap. iv. p. 641.

v. 775. *Others ador'd a rat.*—] The ichneumon, the water-rat of the Nile. Diodorus Siculus mentions this, Rer. Antiquar. lib. ii. cap. iv. p. 36. Vid. Voss. de Idololatriâ, lib. iii. p. 1131, 1132. The ichneumon was a great enemy to the asp and crocodile, vid. Diodori Siculi. *id. ib.* p. 37; Plinii Nat. Hist. lib. iv. cap. xxxiv, xxxv. The manner of destroying them is described by Dubartas, Divine Weeks, p. 200, in the following manner:

"Thou mak'st the ichneumon, whom the Memphis adore,
To rid of poisons Nile's manured shore:
Altho' indeed he doth not conquer them
So much by strength, as subtle stratagem.—
So Pharaoh's rat, ere he begins the fray
'Gainst the blind aspic, with a cleaving clay
Upon his coat he wraps an earthen cake,
Which afterwards the sun's hot beams do bake;
Arm'd with this plaister, th' aspic he approacheth,
And in his throat his crooked tooth he broacheth;

The Indians fought for the truth
Of th' elephant and monkey's tooth;

While the other bootless strives to pierce and prick
Through the hard temper of his armour thick.
Yet knowing himself too weak, with all his wile,
Alone to match the scaly crocodile,
He with the wren his ruin doth conspire;
The wren, who seeing him press'd with sleep's desire,
Nile's pois'ny pirate, press the slimy shore,
Suddenly comes, and hopping him before,
Into his mouth he skips, his teeth he pickles,
Cleanseth his palate, and his throat so tickles,
That, charm'd with pleasure, the dull serpent gapes
Wider and wider with his ugly chaps:
Then like a shaft the ichneumon instantly
Into the tyrant's greedy gorge doth fly,
And feeds upon that glutton, for whose riot
All Nile's fat margent could scarce furnish diet."

And Mr. Rollin, *Ancient Hist. of the Egyptians, &c.* 2d edition, vol. i. p. 42, observes, that he is so great an enemy to the crocodile, that he destroys his eggs, but does not eat them. See more *Chronic. Chronicor. Ecclef. lib. ii. p. 411; Gruteri Fax Artium, tom. i. p. 116; Purchase's Pilgrims, vol. v. p. 640; Montaigne's Essays, vol. ii. chap. xii. p. 186; Spectator, No. 126.* Mice were likewise worshipped in some places: *Mendefii Murem colunt. Not. Select. in Juven. ed. Henninii, p. 890. Vid. Charterii Imagin. Deor. qui ab Antiquis colebantur, p. 63; Memoirs of Martin Scriblerus, book i. chap. xiv; Scot's Discourse of Devils and Spirits, chap. xxiii; Discovery of Witchcraft, p. 525.*

v. 778. ——— *and monkey's tooth*] It was worshipped by the people of Malabar and Ceylon. *Malabres et Chielonenfes Πιθηκαλαίροι* sunt. Notum è *Linschotano Chielonenfes Lusitanis anno 1554, pro solo dente Simiæ, religiosè abs illis culto, et in monte Adami intercepto, obtulisse 700,000 ducatorum.* *Spicileg. Hen. Christoph. Hennin. ad sat. xv. Juvenal. p. 667.* See *Linschoten's Voyages, chap. xlv. p. 81.* printed by John Wolf, *Le Blanc's Travels.* * "When it was burnt at the instance of the priests, as soon as the fire was kindled, all the people present were not able to endure the horrible stink that came from it, as if the fire had been made of the same ingredients with which seamen used to compose that kind of grenadoes which they call stinkards." See an account of a law-suit between a couple of convents for a human tooth found in a catacomb, each of them pretending that it belonged to a saint who was of their order, *Tatler, No. 129.*

And many, to defend that faith,
 780 Fought it out *mordicus* to death.
 But no beast ever was so flight,
 For man, as for his god, to fight.
 They have more wit, alas! and know
 Themselves and us better than so.
 785 But we, who only do infuse
 The rage in them like *boute-feus*;
 'Tis our example that instils
 In them th' infection of our ills.
 For, as some late philosophers
 790 Have well observ'd, beasts that converse
 With man, take after him, as hogs

v. 780. *Fought it out mordicus to death*] Vid. Stephani Thesaur. Linguae Latinae sub voce *Mordicus*. When Catesby advised King Richard III. to fly and save his life, see Shakespear's King Richard III. act v. sc. the last, he answered,

"Slave, I have set my life upon a cast,
 And I will stand the hazard of the dye."

v. 786. — *like boute-feus*.] * *Boute-feus* is a French word, and therefore it were uncivil to suppose any English person (especially of quality) ignorant of it, or so ill-bred as to need any exposition.

v. 795, 796, 797. *We read, in Nero's time, the heathen,—When they destroy'd the Christian brethren,—They sew'd them in the skins of bears, &c.*] This is confirmed by Tacitus, Annal. lib. xv. p. 168. Lugd. Batav. 1589, "Et pereuntibus addita ludibria, ut ferarum tergis contexti laniatu canum interirent." In this he was imitated by Basilowitz the Great Duke (or rather tyrant) of Muscovy; who used to punish his nobility who offended him in this manner, covering them with bears skins, and baiting them with fierce English mastiffs. Rerum Muscovitic. Comment. à Sigismundo, 1600, p. 196.

v. 800. *Of this lewd Antichristian game.*] Alluding probably to Pryn's Histrio-mastix, p. 556 and 583, who has endeavoured to prove it such from the 61st canon of the sixth council of Constantinople, which he has thus translated: "Those ought also to be
 subject

Get pigs all th' year, and bitches dogs.
 Just so, by our example, cattle
 Learn to give one another battle.
 795 We read, in Nero's time, the Heathen,
 When they destroy'd the Christian brethren,
 They sew'd them in the skins of bears,
 And then set dogs about their ears:
 From whence, no doubt, th' invention came
 800 Of this lewd Antichristian game.
 To this, quoth Ralpho, verily
 The point seems very plain to me:
 It is an Antichristian game,
 Unlawful both in thing and name.

subject to six years excommunication who carry about bears, or such like creatures, for sport, to the hurt of simple people." Our Knight was not the only stickler in those times against bear-baiting. Colonel Pride, a foundling and drayman, was likewise a hero in these kind of exploits, as we learn from a ballad upon him, which, having described his zeal against cock-fighting, goes on thus:

" But flush'd with these spoils, the next of his toils
 Was to fall with wild beasts by the ears;
 To the bearward he goeth, and then open'd his mouth,
 And said, Oh! are you there with your bears?
 The crime of the bears was, they were cavaliers,
 And had formerly fought for the King;
 And had pull'd by the burs, the round-headed curs,
 That they made their ears to ring."

Collection of Loyal Songs, reprinted 1731, vol. i. p. 184. Indeed the rebels seemed enemies to all kinds of public diversions, if we may believe a merry cavalier, who triumphs at the approach of a free parliament, in the following words:

" A hound and hawk no longer
 Shall be tokens of disaffection:
 A cock-fight shall cease
 To be breach of the peace,
 And a horse-race an insurrection,"

- 805 First, for the name, the word Bear-baiting
 Is carnal, and of man's creating;
 For certainly there's no such word
 In all the Scripture on record:
 Therefore unlawful and a sin.
- 810 And so is (secondly) the thing;
 A vile assembly 'tis, that can
 No more be prov'd by Scripture than
 Provincial, classic, national,
 Merc human-creature cobwebs all.

v. 806. *Carnal, and of man's creating.*] This is a banter upon the members of the Assembly of Divines, who, in their note upon Genesis, chap. i. ver. 1. libel the King for creating of honours. See Mr. Butler's Remains, p. 226.

v. 807, 808. *For certainly there's no such word—In all the Scripture on record.*] "The Disciplinarians held, That the Scripture of God is in such sort the rule of human actions, that simply, whatever we do, and are not by it directed thereto, the same is sin." Hooker's Ecclesiastical Polity, book ii. § 2. Of this stamp were the French Huguenots mentioned by Moutlue, who were so nicely scrupulous, that they made a conscience of paying their landlords their rents, unless they could shew a text for it. L'Estrange's Fables, part ii. fab. 26. In a tract printed in those times, entitled, Accommodation discommended, as incommodious to the Commonwealth, p. 3, are the following words: "First, *Accommodation* is not the language of Canaan, and therefore it cannot conduce to the peace of Jerusalem. 2. It is no scripture-word: now to vilify the ordinances which are in Scripture, and to set up *accommodation*, which is not in Scripture, no not so much as in the Apocrypha, is to relinquish the word, and follow the inventions of man, which is plain Popery." Mr. Cowley, in his tract, entitled, A Puritan and Papist, published in these times, and reprinted in 1681-2, p. 6, exposes them for their folly in this respect:

"What mighty sums have they squeez'd out o' th' city,
 Enough to make them poor, and something witty;
 Excise, loan, contributions, pole-monies,
 Bribes, plunder, and such parliament privileges;
 Are words which you ne'er learn'd in holy writ,
 Till the spirit of your synod mended it."

v. 811.

815 Thirdly, it is idolatrous;

For when men run a-whoring thus

With their inventions, whatfoe'er

The thing be, whether dog or bear,

It is idolatrous and Pagan,

820 No less than worshipping of Dagon.

Quoth Hudibras, I smell a rat;

Ralpho, thou dost prevaricate;

For though the thesis which thou lay'st

Be true *ad amussim*, as thou say'st;

v. 811. *A vile assembly 'tis, &c.*] Meaning the Assembly of Divines, composed chiefly of Presbyterians; for pretending that their form of church-government, by classical, provincial, and national assemblies, was founded on the authority of Scripture, when no such words as *classical*, &c. are to be met with there. (Dr. B.) Sir John Birkenhead, see Assembly man, p. 22, speaks of them as follows: "Weigh him single, and he has the pride of three tyrants, the forehead of six gaolers, and the fraud of six brokers; and take them in the bunch, and the whole assembly are a club of hypocrites, where six dozen of schismatics spend two hours for four shillings a-piece." What opinion the learned Mr. Selden had of them appears from the following account: "The house of parliament once making a question, Whether they had best admit Bishop Usher to the Assembly of Divines? he said, they had as good enquire, Whether they had best admit Inigo Jones, the King's architect, to the company of mouse-trap makers?" App. ad Libr. Nigr. Scaccarii, per Th. Hearne, vol. ii. p. 594. See the noble Historian's character of them, Hist. of the Rebellion, vol. i. p. 414; Mr. Milton's, in the Impartial Examination of Mr. Neale's 2d vol. of the History of the Puritans, p. 380; and the opinion of Dr. Gregory Williams, Lord Bishop of Ossory, Century of Eminent Presbyterian Preachers, Pref. p. 3, 4; and Mr. Whitelocke's, in his Memorials, p. 71.

v. 816, 817. *For when men run a-whoring thus—With their inventions, &c.*] See Psalm cvi. 39.

v. 820. — *Worshipping of Dagon.*] See 1 Maccab. x. 84. xl. 4.

v. 821. *Quoth Hudibras, I smell a rat.*] See Don Quixote, vol. ii. chap. x. p. 131.

v. 824. *ad amussim.*] Exactly. Vid. Erasmi Adag. chil. i. cent. v. prov. 96.

825 (For that bear-baiting should appear

Jure divino lawfuller

Than fynods are, thou do'st deny,

Totidem verbis; so do I):

Yet there's a fallacy in this;

830 For if, by fly *homœofis*,

Tuffis pro crepitu, an art,

Under a cough to slur a f—t,

Thou would'st sophistically imply

Both are unlawful, I deny.

835 And I (quoth Ralpho) do not doubt

But bear-baiting may be made out

In gospel times, as lawful as is

Provincial or parochial classis;

And that both are so near of kin,

840 And like in all, as well as fin,

That put 'em in a bag, and shake 'em,

Your self o' th' sudden would mistake 'em,

v. 830. — *homœofis*.] An explanation of a thing by something resembling it.

v. 831, 832. *Tuffis pro crepitu, an art, &c.*] These two lines left out in the editions 1674, 1664, 1689, 1700, and restored in 1704. See Ray's Proverbs, 2d edit. p. 179.

v. 849, 850. *Mira de lente, as 'tis i' th' adage*,—Id est, *to make a leek a cabbage*.] “Rodolphus Agricola, vir immortalitate dignus, libro *Dialectices* tertio, testator apud Græcos proverbio dici solere, “Egregia de lente,” quoties res humilis et pusilla magnis laudibus attolleretur: perinde quasi lentem, minutum, ac vile legumen splendidis encomiis efferras: Opinor Græcis efferrî hunc in modum, *Δεῖνα περὶ φανης*.” Erasmi Adag. chil. iv. cent. v. prov. 30.

v. 851. *Thou wilt at best but suck a bull*.] Alluding to that proverbial saying, “As wise as the Waltham calf, that went nine miles to suck a bull.” The Cynic said of two impertinent disputants, see *Spectator*, No. 188, “The one of these fellows is milk-
ing
?

And not know which is which, unless
You measure by their wickedness:

845 For 'tis not hard t' imagine whether
O' th' two is worst, tho' I name neither.

Quoth Hudibras, thou offer'st much,
But art not able to keep touch.

Mira de lente, as 'tis i' th' adage,

850 *Id est*, to make a leek a cabbage;
Thou wilt at best but suck a bull,
Or sheer fwine, all cry and no wool:
For what can synods have at all,
With bear that's analogical?

855 Or what relation has debating
Of church-affairs, with bear-baiting?
A just comparison still is
Of things *ejusdem generis*.

And then what genus rightly doth

860 Include and comprehend them both?

ing a ram, and the other holds the pail." This and the following
line thus altered 1674,

Thou canst at best but overstrain
A paradox, and thy own brain.

Thus they continued in the editions 1654, 1689, 1700; restored
in 1704, in the following blundering manner,

Thou'lt be at best but such a bull, &c.

and the blunder continued, I believe, in all the editions to this
time.

v. 852. *Or sheer fwine, all cry and no wool.*] "Now that ever
a wife woman should see her master come to this, to run a wool-
gathering: I would it were so well; but the wool that we shall
have is as much as the devil (God bless us) got when he shored a
hog." Don Quixote, vol. iii. chap. xiii. p. 116. Gayton's Notes,
book i. chap. v. p. 17.

v. 854. — *Analogical.*] i. e. proportional.

v. 860. *Include, &c.*] In the two first editions of 1663,
Comprehend them inclusive both.

v. 862.

- If animal, both of us may
 As justly pass for bears as they:
 For we are animals no less,
 Although of different specieses.
- 865 But, Ralpho, this is no fit place
 Nor time to argue out the case;
 For now the field is not far off,
 Where we must give the world a proof
 Of deeds, not words, and such as suit
- 870 Another manner of dispute:
 A controversy that affords
 Actions for arguments, not words;
 Which we must manage at a rate
 Of prowess and conduct adequate

v. 862. *As likely*—] in the two first editions.

v. 871, 872. *A controversy that affords—Actions for arguments, not words.*] Alluding to the character of Drances, in Virgil's *Æneid*, lib. xi. 338, 339.

“ ——— *Lingua melior, sed frigida bello*
Dextera ———”

Such persons may, in the style of the writer of the famous History of Guy Earl of Warwick, cant. iv. be called “ Good proper fellows of their tongues, and tall.”

v. 876. *All the godly, &c.*] The Presbyterians and sectaries of those times called themselves the *godly*, and all that were for the church and King the *ungodly*, though they themselves were a pack of the most sanctified knaves that ever lived upon earth; and it was the observation of Harry Martyn, L'Esrange's *Fables*, part ii. moral to fab. 87, “ That one godly knave was worth fifty arrant knaves, and in proof, he offered to be judged by the four Evangelists.” *Rebel*. “ I laugh to think how, when I counterfeit a whining passion, and talk of God and goodness, walk with a sad and mortified countenance, how I am admired among the brethren, and styled A Man of God.” Committee-man curried, by Sam. Sheppard, act iii. p. 9, 1674, Royal Library, Cambridge. They acted very much like that consummate hypocrite, Richard Duke of Gloucester,

- 875 To what our place and fame doth promise,
 And all the godly expect from us.
 Nor shall they be deceiv'd, unless
 We're flurr'd and outed by success:
 Success, the mark no mortal wit,
 880 Or surest hand, can always hit:
 For whatfoe'er we perpetrate,
 We do but row, we're steer'd by Fate,
 Which in success oft disinherits,
 For spurious causes, noblest merits.
 885 Great actions are not always true sons
 Of great and mighty resolutions:

cester, in whose mouth Shakespeare, see Richard III. act i. vol. v. p. 422, put the following words:

"But then I sigh, and with a piece of Scripture
 Tell them, that God bids me do good for evil:
 And thus I cloak my naked villainy
 With old odd ends stolen forth of holy writ,
 And seem a saint when most I play the devil."

Mr. Cowley, see Cutter of Coleman-street, act i. sc. 2. describes them in the character of Barebottle, the soap-boiler: "He was a very rogue, that's the truth on't, in the business between man and man; but as to Godward, he was always accounted an upright man, and very devout." See the Fable of the Hypocrite, L'Estrange, vol. i. fable 497.

v. 882. — *we're steer'd by Fate.*] The Presbyterians in those days were exceeding zealous for the doctrine of predestination, and of opinion that all things must happen as was decreed or fated. (Dr. B.) The author of a Tale of a Tub. p. 199, speaking of Jack, the Calvinist, or Presbyterian, says, "He would shut his eyes as he walked along the streets, and if he happened to bounce his head against a post, or fall into a kennel (as he seldom failed to do one or both), he would tell the gibing 'prentices that looked on, that he submitted with entire resignation as to a trip or a blow of Fate, with which he found, by long experience, how vain it was either to wrestle or cuff: and whoever durst undertake to do either would be sure to come off with a swinging fall or bloody nose: It was ordained

- Nor do the bold'st attempts bring forth
 Events still equal to their worth:
 But sometimes fail, and in their stead
 890 Fortune and cowardice succeed.
 Yet we have no great cause to doubt,
 Our actions still have borne us out;
 Which tho' th' are known to be so ample,
 We need not copy from example;
 895 We're not the only person durst
 Attempt this province, nor the first.
 In northern clime a val'rous knight
 Did whilom kill his bear in fight,

ordained (said he) some few days before the creation, that my nose and this very post should have a rencounter, and therefore Providence thought fit to send us both into the world in the same age, and to make us countrymen and fellow-citizens. Now had my eyes been open, it is very likely the business had been a great deal worse; for how many a confounded slip is daily got by man with all his foresight about him?" (Of this opinion was that lay-elderly coachman, see L'Estrange's Fables, vol. ii. fab. 276, who, as a person of honour was following his bowl upon a cast, and crying "Rub, rub, rub," to it, crossed the green upon him, with these words in his mouth, "My Lord, leave that to God." See Spectator, No. 142; and an account of the Stoical interpretation of Fate, Ægidii Menagii Observat. in Diogenem Laertium, lib. vii. segm. 150, p. 321.

v. 897, 898. *In northern clime a val'rous knight—Did whilom kill his bear in fight, &c.*] Whether this is true history, or fiction, I really cannot tell, though in both history and romance there are instances of knights killing of bears: see the History of Fortunatus, who killed a wild bear, chap. viii. Vulg. vol. iii. No. iii. Biblioth. Pepysian.; Amadis of Greece, or the Knight of the Burning Sword, ch. ii. p. 2, 3, 4to.; English Lovers, a romance, 1662, part ii. b. ii. p. 170, and Robinson Crusoe; an account of the remarkable defeat of a wild bear in the presence of Basilides (Basilowitz), Tyrant of Muscovy, Rer. Muscoviticar. Comment. Sigismundi, &c. 1600, p. 318; and a later instance of the King of Sweden's hunting and killing wild bears with only a forked stick in his hand, Military Hist. of Charles XII. King of Sweden, by Gustavus Alderfeld, 1740, vol. i. p. 21.

And wound a fiddler; we have both
 900 Of these the objects of our wroth,
 And equal fame and glory from
 Th' attempt of victory to come.
 'Tis fung, there is a valiant Mamaluke
 In foreign land, yclep'd —
 905 To whom we have been oft compar'd
 For person, parts, address, and beard;
 Both equally reputed stout,
 And in the same cause both have fought:
 He oft, in such attempts as these,
 910 Came off with glory and success;

v. 903. — *Mamalake.*] * Mamalukes, the name of the militia of the Sultans of Egypt: it signifies a servant or soldier: they were commonly captives, taken from among the Christians, and instructed in military discipline, and did not marry: their power was great; for, besides that the Sultans were chosen out of their body, they disposed of the most important offices of the kingdom: they were formidable about two hundred years, till at last Selim, Sultan of the Turks, routed them and killed their Sultan, near Aleppo, 1516, and so put an end to the empire of the Mamalukes, which had lasted 267 years. Paulus Jovius, &c. See Baumgarten's Travels, Churchill's Voyages, &c. vol. i. p. 407, &c. edit. 1732; Purchase's Pilgrims, part ii. lib. vi. p. 841, 842; Ibid. vol. v. book vi. p. 657, 658; Fuller's History of the Holy War, book ii. chap. xl. p. 97. book iv. chap. xix. p. 200; Sandys's Travels.

v. 904. *In foreign land, yclep'd—*] The writers of the General Historical Dictionary, vol. vi. p. 291, imagine, "that the chasm here is to be filled up with the words *Sir Samuel Luke*, because the line before it is of ten syllables, and the measure of the verse generally used in this poem is of eight."

v. 905. *To whom we have been oft compar'd.*] See Preface, and Mr. Butler's Memoirs, 1649, 1650, where he has given a most ludicrous description of Sir Samuel Luke's person, in prose and verse. Sir Samuel was Governor of Newport-Pagnel, in the county of Bucks. In the MS. collections of my worthy friend, the Rev. Dr. Philip Williams, late President of St. John's College, Cambridge, and now Rector of Barrow in Suffolk, vol. iii. No. 62, there

While still the more he kick'd and spurr'd
The less the fullen jade has stirr'd.

The notes upon this Canto cannot be better concluded than with a compliment paid to Mr. Butler, by a poet who was the best imitator of the life and spirit of Hudibras. It is a good defence of our Poet for abruptly breaking the thread of his narration at the end of this Canto.

“ But shall we take the muse abroad,
To drop her idly on the road,
And leave our subject in the middle,
As Butler did his bear and fiddle.
Yet he, consummate master, knew
When to recede, and where pursue:
His noble negligences teach
What other folks despair to reach;
He, perfect master, climbs the rope,
And balances your fear and hope.
If, after some distinguish'd leap,
He drops his pole, and seems to slip,
Straight gath'ring all his active strength,
He raises higher half his length;
With wonder you approve his flight,
And owe your pleasure to your fright.
But, like poor Andrew, I advance,
False mimic of my master's dance,
Around the cord a while I sprawl,
And then, tho' low, in earnest fall.”

Prior's Alma, Cant. ii. (Mr. B.)



HUDIBRAS.

PART I. CANTO II.

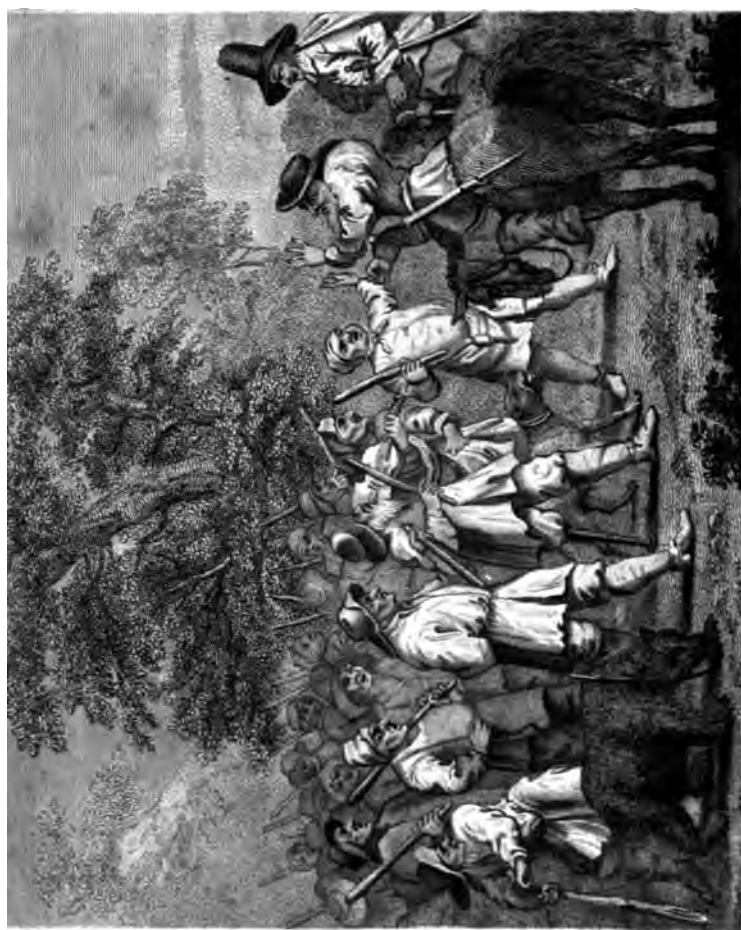
VOL. I.

H

ARGUMENT.

*The catalogue and character
Of th' enemies best men of war,
Whom, in a bold barangue, the Knight
Defies, and challenges to fight :
H' encounters Talgol, routs the Bear,
And takes the Fiddler prisoner,
Conveys him to enchanted castle,
There shuts him fast in wooden Bastile.*







PART I. CANTO II.

THERE was an ancient sage philosopher,
That had read Alexander Ross over,
And swore the world, as he could prove,
Was made of fighting and of love;

ARGUMENT, v. 8. *Then shuts him fast in wooden Bastile.*] In the **flocks.** The state prison in France so called. See *History of the Bastile at Paris*, by Constantine de Renneville, translated into English, 1715. “Bastile ab Anglis, cum hic dominarentur, ut vulgo creditur, constructa, tametsi Ruæus scribat Hugonem Aubriorum, præfectum urbis, id munimentum regnante Carolo V. fecisse,” &c. Vid. Zeilleri *Topograph. Galliæ*, vol. i. p. 44.

CANT. v. 1, 2. *There was an ancient sage philosopher,—That had read Alexander Ross over.*] This verse runs the same fate with the eleventh of the first Canto, in being censured by Mr. Addison, *Spectator*, No. 60, for being more frequently quoted than the finest pieces of wit in the whole; as he gives no reason why this couplet does not deserve a quotation, so his censure lets us know

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H

what

- 5 Just so romances are, for what else
 Is in them all but love and battles?
 O' th' first of these w' have no great matter
 To treat of, but a world o' th' latter,
 In which to do the injur'd right,
 10 We mean, in what concerns just fight.
 Certes our authors are to blame,
 For to make some well-sounding name
 A pattern fit for modern knights
 To copy out in frays and fights,
 15 (Like those that a whole street do raze,

what a value men of wit have upon it. (Mr. B.) Alexander Ross was a Scotch divine, and one of the chaplains to King Charles I. who wrote a book, entitled, *A View of all Religions in the World from the Creation to his own Time*: which book has had many impressions; the 6th was published in the year 1696.

v. 9. *Just so romances are.*] An exquisite satire on modern romances, where a great number of different characters are introduced for no other end but to be demolished by the hero. (Mr. W.) The Spectator, speaking, No. 26, of the tombs in Westminster-Abbey, says, "They put me in mind of several persons mentioned in battles of heroic poems, who have sounding names given them for no other reason but that they may be killed, and are celebrated for nothing but being knocked on the head."

Γλαυκονία Μεδονία τε Θερσίλοκον τε. Homer.

"Glaucumque, Medontaque, Therfilocumque." Virgil.

Ibid. v. 5, 6.—*for what else—Is in them all but love and battles, &c.*] See Don Quixote, vol. i. p. 8. vol. iii. ch. xxxii. p. 315. Mr. Gayton, in his Notes upon Don Quixote, chap. v. p. 5, 6, observes, "That a knight without a lady is like a fiddle without a bridge, a body without a head, a soldier without a sword, a monkey without a tail, a lady without a looking-glass, a glass without a face, a face without a nose."

v. 15, 16. *Like those that a whole street do raze,—To build a palace in the place.*] Alluding probably to the building of Somerset-house in the Strand, in the reign of King Edward VI. for which one parish church and three episcopal houses in the Strand were pulled

- To build a palace in the place;)
 They never care how many others
 They kill, without regard of mothers,
 Or wives, or children, so they can
 20 Make up some fierce dead-doing man,
 Compos'd of many ingredient valours,
 Just like the manhood of nine tailors.
 So a wild Tartar, when he spies
 A man that's handsome, valiant, wife,
 25 If he can kill him, thinks t' inherit
 His wit, his beauty, and his spirit;

pulled down, and some superstitious buildings about St. Paul's, and the steeple of that church, and the greatest part of the church of St. John of Jerusalem, not far from Smithfield, and the materials employed in the same work. See Strype's Memorials of the Reformation, vol. ii. p. 151; Echard's History of England, vol. i. p. 729.

v. 20. *Make up some fierce dead-doing man.*] "Stay thy dead-doing hand," says Nichodemus to Cornelius; see Beaumont and Fletcher's Works, folio, 1679, part ii. p. 539.

v. 22. *Just like the manhood of nine tailors.*] Nine tailors, it is commonly said, make a man: The Spectator, No. 28, alluding to this saying, observes the impropriety of seeing a tailor at the sign of a Lion. See how Sir R. L'Estrange proves a tailor to be no man, from the usual way of interpreting Scripture in those times, part i. fab. 494. Petruchio, see Shakespeare's Taming of the Shrew, vol. ii. p. 335, uses his tailor with as much contempt as if he had really been but the ninth part of a man. "Thou thread," says he, "thou thimble, thou yard, three quarters, half yard, quarter, nail, —thou flea, thou nit, thou winter-cricket thou! braved in mine own house with a skean of thread: Away, thou rag, thou quantity, thou remnant, &c. I shall so bemeete thee with thy yard, as thou shalt think of prating whilst thou livest."

v. 23, 24. *So a wild Tartar, when he spies—A man that's handsome, valiant, wife, &c.*] The Spectator makes the like observation No. 126, "That the wild Tartars are ambitious of destroying a man of the most extraordinary parts and accomplishments, as thinking that, upon his decease, the same talents, whatsoever poss they qualified him for, enter of course into his destroyer."

- As if juſt ſo much he enjoy'd
 As in another is deſtroy'd:
 For when a giant's ſlain in fight,
 30 And mow'd o'erthwart, or cleft downright,
 It is a heavy caſe, no doubt,
 A man ſhould have his brains beat out
 Becauſe he's tall, and has large bones,
 As men kill beavers for their ſtones.
 35 But as for our part, we ſhall tell
 The naked truth of what beſel;
 And as an equal friend to both
 The Knight and Bear, but more to troth,
 With neither faction ſhall take part,
 40 But give to each his due deſert;

v. 30. *And mow'd o'erthwart, &c.*] Alluding to romances, and probably to Hector's cutting King Prothenor's body in two with one ſtroke of his ſword. See *History of the Deſtruction of Troy*, b. iii. chap. xii.

v. 31, 32, 33. *It is a heavy caſe, no doubt,—A man ſhould have his brains beat out,—Becauſe he's tall, and has large bones.*] Alluding to the caſe of many Cavaliers who ſuffered for their bravery, and amongſt the reſt to that of the brave Lord Capel, of whom it was obſerved, *Hiſt. of Independency*, part ii. p. 133, that (notwithſtanding quarter was granted him) “they durſt not let him live.”

v. 34. *As men kill beavers for their ſtones.*] Caſtor, which is generally taken from the beaver's ſtones (though a miſtake according to Sir Tho. Browne, ſee *Vulgar Errors*, b. iii. c. iv; and *Philosophical Transactions*, vol. iii. No. 49, p. 993), is from an amphibious animal not much unlike the Engliſh otter: ſome of it is brought from Hudſon's Bay, in New England, but the beſt from Ruſſia: it is of great uſe in many diſtempers, but more eſpecially in hyſteric and hypochondriacal caſes. See the ſtrange effects of an ointment made of it, *Notes upon Creech's Lucretius*, book vi. p. 710. It was a very ancient opinion that the beaver, to eſcape the hunter, bit off his teſticles; ſee *Æſop's* 29th fable. To this Juvenal alludes, ſat. xii. l. 34, 35, 36.

“ ——— Imitatus

And never coin a formal lie on't,
 To make the knight o'ercome the giant.
 This being profess'd, we've hopes enough,
 And now go on where we left off.

- 45 They rode, but authors having not
 Determin'd whether pace or trot,
 (That is to say, whether *tollutation*,
 As they do term't, or *succussion*),
 We leave it, and go on, as now
 50 Suppose they did, no matter how :
 Yet some from subtle hints have got
 Mysterious light, it was a trot.
 But let that pass: They now begun
 To spur their living engines on.

" — Imitatus Castor, qui se
 Eunuchum ipse facit, cupiens evadere damno
 Testiculorum; adeo medicatum intellegit inguen."

" Just as the beaver, that wise thinking brute,
 Who, when hard hunted, on a close pursuit;
 Bites off his stones, the cause of all the strife,
 And pays them down a ransom of his life." Dryden.

See Dubartas's Divine Weeks, translated by Silvester, p. 166; Castor animal a Castrando, Gul. Alvern. Epi. Parisiens. Op. p. 468. edit. Venet. 1591; Don Quixote, vol. i. b. iii. p. 209; but Sir Thomas Browne, Vulgar Errors, book iii. chap. iv. has fully disproved this opinion, from authors of note, both ancient and modern. See an account of beavers formerly in Cardiganshire, in the river Tivy, Drayton's Polyolbion, 6th song, p. 88, 89. See this fable moralized, Fra. Valesii lib. de Sacra Philosophia, cap. iii. p. 82.

v. 37, 38. And as an equal friend to both—*The Knight and Bear, but more to troth.*] " Amicus Socrates, amicus Plato, sed magis amica veritas."

v. 47, 48. That is to say, whether *tollutation*,—*As they do term't, or succussion.*] * *Tollutation* and *succussion*, are only Latin words for ambling and trotting, though I believe both were natural
 H 3 amongst

55 For as whipp'd tops and bandy'd balls,
 The learned hold, are animals;
 So horses they affirm to be
 Mere engines made by geometry,
 And were invented first from engines,
 60 As Indian Britons were from Penguins.
 So let them be, and, as I was saying,
 They their live engines ply'd, not staying

amongst the old Romans; since I never read they made use of the tramel, or any other art, to pace their horses.

v. 55, 56. *For as whipp'd tops and bandy'd balls,—The learned hold, are animals.*] Those philosophers who held horses to be machines, or engines, might, with no greater absurdity, hold whipp'd tops to be animals. (Mr. B.)

v. 58. *Mere engines made by geometry.*] Des Cartes, who died in the court of Christiana Queen of Sweden, anno 1654, see Collier's Historical Dictionary, taught that horses, and other brute animals, had no life in them, but were mere engines moved by certain springs, like clock-work, having neither sense nor perception of any thing. (Dr. B.) See a confutation of his opinion, Turkish Spy, vol. ii. letter 26. vol. iv. book iii. letter 4. vol. iv. book iv. letter 7. vol. vii. book iii. letter 8.

v. 59, 60. *And were invented first from engines—As Indian Britons were from Penguins.*] As Des Cartes is the person succeed in the first line, so probably the learned Mr. Selden, with others, may be intended in the second. He tells us, Notes upon Drayton's Polyolbion, p. 148, "That, about the year 1570, Madoc, brother to David ap Owen, Prince of Wales, made a sea-voyage to Florida; and, by probability, those names of Capo de Breton, in Norimberg, and Penguin, in part of the Northern America, for a white rock, and a white-headed bird, according to the British, were relicts of this discovery; so that the Welch may challenge priority of finding that new world before the Spaniard, Genoa, and others mentioned by Lopez, Marinæus, and the rest of that kind." Mr. Butler's meaning seems to be hit off in the following note communicated to me by an admirable lady, who, as she is endued with all the excellencies and perfections of her sex, is well known to the learned world for some useful and valuable tracts she has published, and for her great and uncommon attainments in literature;

Until they reach'd the fatal champain,
 Which th' enemy did then incamp on;
 65 The dire Pharfalian plain, where battle
 Was to be wag'd 'twixt puissant cattle,
 And fierce auxiliary men
 That came to aid their brethren;
 Who now began to take the field,
 70 As knight from ridge of steed beheld.

terature: her name, was I at liberty to mention it, would do great honour to my notes.

"The author's explanation of the last line, which is an illustration of the first, must, I think, be the clew which must lead us to the meaning of these lines. He tells us, that some authors have endeavoured to prove, from the bird called *Penguin*, and other Indian words, that the Americans are originally derived from Britons; that is, that these are Indian Britons; and, agreeable to this, some authors have endeavoured to prove from engines, that horses are mere engines made by geometry. But have these authors proved their points? Certainly not. Then it follows that horses, which are mere engines made by geometry, and Indian Britons, are mere creatures of the brain, invented creatures; and if they are only invented creatures, they may well be supposed to be invented from engines and penguins, from whence these authors had endeavoured, in vain, to prove their existence. Upon the whole, I imagine, that, in these and the lines immediately preceding, three sorts of writers are equally bantered by our author; those who hold machines to be animals, those who hold animals to be machines, and those who hold that the Americans are derived from Britons."

Mr. Warburton observes upon these lines, "That the thought is extremely fine, and well exposes the folly of a philosopher, for attempting to establish a principle of great importance in his science on as slender a foundation as an etymologist advances an historical conjecture."

v. 65. *The dire Pharfalian plain.*] *Pharfalia is a city of Thesaly, famous for the battle won by Julius Cæsar against Pompey the Great, in the neighbouring plains, in the 607th year of Rome, of which read Lucan's Pharfalia.

- For as our modern wits behold,
 Mounted a pick-back on the old,
 Much further off, much further he,
 Rais'd on his aged beast, could see ;
 75 Yet not sufficient to descry
 All postures of the enemy :
 Wherefore he bids the Squire ride further,
 T' observe their numbers and their order ;
 That when their motions he had known,
 80 He might know how to fit his own.
 Mean while he stopp'd his willing steed,
 To fit himself for martial deed.
 Both kinds of metal he prepar'd,
 Either to give blows, or to ward ;

v. 71, 72. *For as our modern wits behold,—Mounted a pick-back on the old, &c.*] A banter on those modern writers who held, as Sir William Temple observes, *Essay on Ancient and Modern Learning*, "That as to knowledge, the moderns must have more than the ancients, because they have the advantage both of theirs and their own; which is commonly illustrated by a dwarf's standing upon a giant's shoulders, or seeing more or further than he."

v. 74. *Rais'd on, &c.*] *From off* in the two first editions of 1663.

v. 85, 86. Thus altered 1674,

Courage within, and steel without,
 To give and to receive a rout.

v. 92. Thus altered 1674,

He clear'd at length the rugged tuck.

v. 97, 98. *Portending blood, like blazing star,—The beacon of approaching war.*] All apparitions in the air have been vulgarly numbered with prodigies præternatural, see Spenser's *Prodigies*, 2d edit. p. 182, and comets to be of baleful influence. Such was the blazing comet which appeared when the Emperor Charles V. sickened, increased as his disease increased, and at last, shooting its fiery hair point blank against the monastery of St. Justus, where he lived, in the very hour the Emperor died the comet vanished. See Baker's *History of the Inquisition*, p. 355. Richard Corbet, in his verses inscribed to Sir Thomas Aylesbury, on occasion of the blazing star which

- 85 Courage and steel, both of great force,
 Prepar'd for better, or for worse.
 His death-charg'd pistols he did fit well,
 Drawn out from life-preserving victual.
 These being prim'd, with force he labour'd
 90 To free 's sword from retentive scabbard;
 And after many a painful pluck,
 From rusty durance he bail'd tuck.
 Then shook himself, to see that prowess
 In scabbard of his arms fat loose;
 95 And rais'd upon his desp'rate foot,
 On stirrup-side he gaz'd about,
 Portending blood, like blazing star,
 The beacon of approaching war.

which appeared before the death of King James's Queen, 1618, has the following lines :

"Hath this same star been object of the wonder
 Of our forefathers, shall the same come under
 The sentence of our nephews, write, and send,
 Or else this star a quarrel doth portend."

The ancients were of opinion, that they portended destruction, "*Cometas Græci vocant nostri crinitas horrentes crine sanguineo, et comarum modo in vertice hispidas. Diri cometæ, quidni? Quia crudelia atque immania, famem, bella, clades, cædes, morbos, everfiones urbium, regionum vastitates, hominum interitus portendere creduntur,*" &c. *Plinii Nat. Hist. lib. xi. cap. xxv. Vid. plura, Henrici Meibomii Not. in Witichind. Annal. Saxon. Rer. Germanic. tom. i. p. 691; Jo. Majoris Hist. Majoris Britanniae, lib. ii. fol. 27; Turkish Spy, vol. vi. book iii. letter 15. vol. viii. b. iv. letter 6. id. ib. letter 8; Keil's Astronomical Lectures 17, De Cometis. But this opinion is bantered by Dr. Harris, Astronomical Dialogues, 2d edit. p. 138. See an account of the several blazing stars and comets that have appeared in these kingdoms, in Stow's Annals, passim; Chronicon Saxonicum, by the present Lord Bishop of London; Dr. Harris's Astronomical Dialogues, p. 141. Vid. etiam Historiam Cometarum ab anno mundi 3483, ad annum Christi 1618; Alfædii Thesaur. Chronologic. edit. 1628, p. 484—493, inclusive.*

Ralpho rode on with no less speed
 100 Than Hugo in the forest did ;
 But far more in returning made:
 For now the foe he had survey'd,
 Rang'd, as to him they did appear,
 With van, main battle, wings, and rear.
 105 I' th' head of all this warlike rabble,
 Crowdero march'd, expert and able.
 Instead of trumpet and of drum,
 That makes the warrior's stomach come,
 Whose noise whets valour sharp, like beer

v. 99, 100. *Ralpho rode on with no less speed—Than Hugo in the forest did.*] Thus altered in the edition of 1674,

The Squire advanc'd with greater speed
 Than could b' expected from his steed.

Restored in 1704. This Hugo was scout-master to Gondibert: when he and his party of hunters were in danger of an ambuscade, from Oswald and his forces, he sent little Hugo to reconnoitre the enemy. See Sir William Davenant's *Gondibert*, 4to edit. book i. canto ii. stan. 66, 67.

LXVI.

"The Duke this falling storm does now discern,
 Bids little Hugo fly, but 'tis to view
 The foe, and their first count'nance learn,
 Whilst firm he in a square his hunters drew.

LXVII.

And Hugo soon, light as his courser's heels,
 Was in their faces troublesome as wind,
 And like to it so wingedly he wheels,
 No one could catch what all with trouble find," &c.

See Sir John Falstaff's answer to Prince John of Lancaster, 2d part of *Henry IV.* Shakespeare's Works, vol iii. p. 509. Sir William Davenant might probably borrow this thought of Hugo's swiftness from Titinius's answer to Cassius, Shakespeare's *Julius Cæsar*, act v. vol. vi. p. 20, who orders him to view the enemy.

v. 101, 102. *But with a great deal more return'd—For now the foe he had discern'd.*] In the two first editions of 1663.

- 110 By thunder turn'd to vinegar;
 (For if a trumpet sound, or drum beat,
 Who has not a month's mind to combat?)
 A squeaking engine he apply'd
 Unto his neck, on north-east side,
 115 Just where the hangman does dispose,
 To special friends, the knot of noose:
 For 'tis great grace, when statesmen straight
 Dispatch a friend, let others wait.
 His warped ear hung o'er the strings,
 120 Which was but soufe to chitterlings:

v. 105. *I th' head of all this warlike rabble.*] See the description of Oswald's warriors, Gondibert, book i. canto ii. stan. 70—76, inclus.

v. 106. *Crowdiero march'd, expert and able.*] So called from *croud*, a fiddle. This was one Jackson, a milliner, who lived in the New Exchange in the Strand. He had formerly been in the service of the Round-heads, and had lost a leg in it; this brought him to decay, so that he was obliged to scrape upon a fiddle from one ale-house to another for his bread. Mr. Butler very judiciously places him at the head of his catalogue; for country diversions are generally attended with a fiddler, or bag-piper. I would observe in this place, that we have the exact characters of the usual attendants at a bear-baiting fully drawn, and a catalogue of warriors conformable to the practice of epic poets. (Mr. B.)

v. 113, 114. *A squeaking engine he apply'd—Unto his neck, on north-east side.*] Why the north-east side? Do fiddlers always, or most generally, stand or sit according to the points of the compass, so as to answer this description? No, surely. I lately heard an ingenious explication of this passage, taken from the position of a body when it is buried, which being always the head to the west, and the feet to the east, consequently the left side of the neck, that part where the fiddle is usually placed, must be due north-east. (Mr. B.) Perhaps the fiddler and company were marching towards the east, which would occasion the same position of the fiddle.

v. 115, 116. *Just where the hangman does dispose,—To special friends, the knot of noose.*] The noose, I am told, is always placed under the left ear.

- For guts, some write, ere they are sodden,
 Are fit for music, or for pudding:
 From whence men borrow every kind
 Of minstrelsy, by string or wind.
- 125 His grisly beard was long and thick,
 With which he strung his fiddle-stick:
 For he to horse-tail scorn'd to owe
 For what on his own chin did grow.

v. 121, 122, 123, 124. *For guts, some write, ere they are sodden, — Are fit for music, or for pudding: — From whence men borrow ev'ry kind — Of minstrelsy, by string or wind.*] This thought probably was borrowed from the following words of an humorous writer: "Sed hic maxime ardua a Willichio movetur quæstio, an in his crepiti-bus possit esse musica? ad quam secundum illum magistraliter, et resolute respondemus: esse in diphthongis maximè non quidem eam quæ sit voce per ejus instrumenta aut impulsu rei cujuspiam sonoræ, ut sit in chordis citharæ, vel testudinis, vel psalterii; sed quæ sit spiritu, sicuti per tubam et tibiam redditur. Quapropter hic non est harmonica, vel *Πυρρική*, sed organica musica: in quâ ut in aliis, leges componendi et canendi non difficulter, exagitare et consarcinari possent; ita ut acuti et puellares primo loco, post illas mediæ vel civiles, aniles aut vetulares: ultimo graves vel viriles rusticorum statuerentur, non secus ac Diatonico canendi genere per Pythagoream dimensionem dispositum est." Vid. Facet. Facetiar. — Fascic. Nov. 1657, De Peditu, f. 29, p. 30. "In musico-rum gratiam, quæritur, quot sint genera crepituum secundum dif-ferentiam soni? Resp. 62. Nam, sicuti Cardanus ostendit, podex quatuor modis simplicibus crepitum format; acutum, gravem, reflexum, et liberum; ex quibus compositis fiunt modi 58, quibus additis quatuor simplicibus, erunt ex prolationis differentiâ 62 crepituum genera. Qui volet computet." *Id. ib.* p. 42. The merry author of a tract, entitled, *The Benefit of F--t-ng explained*, p. 11, has improved this whimsical opinion, by observing, "That Dr. Blow, in his treatise of the Fundamentals of Music, asserts, that the first discovery of harmony was owing to an observation of persons of different sizes sounding different notes in music by f--t-ng. For while one f--t-d in B-fa-b-mi, another was observed to answer in F-saut, and make that agreeable concord called a fifth; whence the musical part had the name of bum-fiddle. And the first invention of the double-curtail was owing to this observation. By this rule it would be an easy matter to form a f--t-ng

Chiron, the four-legg'd bard, had both
 130 A beard and tail of his own growth;
 And yet by authors 'tis averr'd,
 He made use only of his beard.
 In Staffordshire, where virtuous worth
 Does raise the minstrelsy, not birth;
 135 Where bulls do chuse the boldest king,
 And ruler, o'er the men of string;

fitting consort, by ranging persons of different sizes in order, as you would a ring of bells, or set of organ pipes; which entertainment would prove much more diverting round a tea-table than the usual one of scandal; since the sweetest music is allowed to proceed from the guts. Then that lady will be reckoned the most agreeable in conversation who is the readiest at *reportee*; and to have a good report behind her back would be allowed a strong argument of her merit." Vives makes mention of a person in his time who could sing in tune: Montaigne's *Essays*, book i. ch. xx. p. 120, edit. 1711: and I have heard of a master upon the flute, who, upon concluding a tune, generally sounded an octave with his back-side. See Spectator's dissertation upon the cat-call, No. 361.

v. 129. *Chiron, the four-legg'd bard.*] * Chiron, a Centaur, son to Saturn and Philyris, living in the mountains, where, being much given to hunting, he became very knowing in the virtues of plants, and one of the most famous physicians of his time. He imparted his skill to Æsculapius, and was afterwards Apollo's governor, until, being wounded by Hercules, and desiring to die, Jupiter placed him in heaven, where he forms the sign of Sagittarius, or the Archer. Vid. Diodori Siculi *Rer. Antiquar.* lib. v. p. 107; Alstedii *Thesaur. Chron.* p. 255.

v. 134. *Does raise the minstrelsy.*] See Dr. Plot's *Staffordshire*, p. 436, for the whole ceremony; and an account of the charter for incorporating the minstrels, Manley's *Interpreter*. See more, Spelmanni *Glossarium*, edit. 1664, p. 412; The Rhyme of Sir Thopas, Chaucer's Works, folio 67; Chaucer's *Manciple's Tale*, folio 84. Minstrels were not held in so high esteem in all ages and places; for, by 4th Hen. IV. cap. xxvii. it is enacted, that to eschew many diseases and mischiefs which have happened before this time in the land of Wales, by many waslers, rhimers, minstrels, and other vagabonds, it is ordained, That no master rhimer, minstrel, nor vagabond, be in any wise sustained in the land of Wales. Pryn's *Histrionastix*, part i. p. 493.

v. 137.

(As once in Persia, 'tis said,
 Kings were proclaim'd by a horse that neigh'd)
 He, bravely vent'ring at a crown,
 140 By chance of war was beaten down,
 And wounded fore: his leg, then broke,
 Had got a deputy of oak:
 For when a shin in fight is cropp'd,
 The knee with one of timber's propp'd,
 145 Esteem'd more honourable than the other,
 And takes place, tho' the younger brother.
 Next march'd brave Orsin, famous for
 Wise conduct and success in war:
 A skilful leader stout, severe,

v. 137. *As once in Persia, 'tis said,—Kings were proclaim'd by a horse that neigh'd*] Darius was declared King of Persia in this manner, as is related by Herodotus, lib. iii. and from him by Dean Prideaux, *Connect. sub ann. 521*. "Seven princes (of whom Darius was one) having slain the usurpers of the crown of Persia, entered into consultation among themselves about settling of the government, and agreed, that the monarchy should be continued in the same manner as it had been established by Cyrus; and that, for the determining which of them should be the Monarch, they should meet on horseback the next morning, against the rising of the sun, at a place appointed for that purpose; and that he whose horse should first neigh should be king. The groom of Darius, being informed of what was agreed on, made use of a device which secured the crown to his master; for, the night before, having tied a mare to the place where they were the next morning to meet, he brought Darius's horse thither, and put him to cover the mare, and therefore, as soon as the princes came thither at the time appointed, Darius's horse, at the sight of the place, remembering the mare, ran thither, and neighed, whereon he was forthwith saluted King by the rest, and accordingly placed on the throne."

v. 141, 142. — *his leg then broke,—Had got a deputy of oak.*] See Pinkethman's *Jests*, p. 98, and Joe Miller's. I have heard of a brave sea-officer, who having lost a leg and an arm in the service, once ordered the hostler, upon his travels, to unbuckle his leg,

- 150 Now marshal to the champion bear.
 With truncheon tipp'd with iron head,
 The warrior to the lists he led;
 With solemn march and stately pace,
 But far more grave and solemn face.
 155 Grave as the Emperor of Pegu,
 Or Spanish potentate Don Diego.
 This leader was of knowledge great,
 Either for charge, or for retreat.
 He knew when to fall on pell-mell,
 160 To fall back and retreat as well.
 So lawyers, left the bear defendant,
 And plaintiff dog, should make an end on't,

leg, which he did; then he bid him unscrew his arm, which was made of steel, which he did, but seemingly surpris'd; which the officer perceiving, he bid him unscrew his neck, at which the hostler scoured off, taking him for the devil: See the bravery of one of Montrose's soldiers upon losing a leg in the battle of Aberdeen, 1644, Impartial Examination of Mr. Neale's 4th vol. of the History of the Puritans, p. 80.

v. 146. *And takes place, tho' the younger brother.*] Alluding to the awkward steps a man with a wooden leg makes in walking, who always sets it first. (Mr. W.)

v. 147. *Next march'd brave Orfin.*] *Next followed*, in the two first editions of 1663. Joshua Gofsling, who kept bears at Paris-Garden in Southwark; however, says Sir Roger, he stood hard and fast for the Rump parliament. (Mr. B.) See an account of Orfin the bearward, in Ben Jonson's Masque of Augurs.

v. 155. *Grave as the Emperor of Pegu.*] See Purchase's Pilgrims, vol. v. b. v. chap. iv. Mandelso's and Olearius's Travels.

v. 156. *Or Spanish potentate Don Diego.*] See an account of Spanish gravity, Lady's Travels into Spain, part i. p. 144, 166, 5th edition.

v. 159, 160. Thus altered in the edition of 1674:

Knew when t' engage his bear pell-mell,
 And when to bring him off as well.

Pell-mell, i. e. confusedly, without order. Fr. of *pelle*, locks of wool, and *mêle*, mixed together.

v. 167.

Do stave and tail with writs of error,
 Reverse of judgment, and demurrer,
 165 To let them breathe a while, and then
 Cry Whoop, and set them on again.
 As Romulus a wolf did rear,
 So he was dry-nurs'd by a bear,
 That fed him with the purchas'd prey
 170 Of many a fierce and bloody fray;

v. 167. *As Romulus a wolf did rear.*] "Romulus and Rhemus were said to have been nursed by a wolf; Telephus, the son of Hercules, by a hind; Pelcus, the son of Neptune, by a mare; and Ægifthus by a goat: not that they had actually sucked such creatures as some simpletons have imagined; but their nurses had been of such a nature and temper, and infused such into them." *Spectator*, No. 246.

v. 168. *So he was dry-nurs'd by a bear.*] i. e. maintained by the diversion which his bear afforded the rabble. (Mr.W.) He might likewise have the romantic story of Orson's being suckled by a bear in view; see *History of Valentine and Orson*, chap. iv. Mr. Mottraye, in his *Voyages and Travels*, vol. iii. 1722, p. 203, gives some remarkable instances of children exposed by their unnatural parents, that were nursed by bears, and walked on their hands and feet, and roared like them, and fled the sight of men.

v. 172. *In military Garden Paris.*] In Southwark, so called from its possessor; it was the place where bears were formerly baited: See John Field's *Declaration of God's Judgment at Paris-Garden*, and Mr. Stubbs's *Anatomy of Abuses*, against bear-baiting, p. 133, 134, 135; Pryn's *Histrio-mastix*, part i. p. 563.

v. 173. *For soldiers heretofore did grow.*] This is a satire on the London butchers, who formed a great body in the militia. (Mr.W.)

v. 177. *For licensing a new invention.*] This and the following lines are fully explained in Boccacini's *Advert. from Parnassus*, cent i. adv. xvi. p. 27. edit. 1656, which begins thus: "Ambassadors from all the gardeners in the world are come to the court, who have acquainted his Majesty, that were it either from the bad condition of their seed, the naughtiness of the soil, or from evil celestial influences, so great abundance of weeds grew up in their gardens, as, not being any longer able to undergo the charges they were at in weeding them out, and of cleansing their gardens, they should be enforced either to give them over, or else
to

Bred up, where discipline most rare is,
 In military Garden-Paris.
 For soldiers heretofore did grow
 In gardens, just as weeds do now;
 175 Until some splay-foot politicians
 T' Apollo offered up petitions,
 For licencing a new invention
 Th' had found out of an antique engine,

to inhance the price of their pumpions, cabbages, and other herbs, unless his Majesty would help them to some instrument, by means whereof they might not be at such excessive charge in keeping their gardens. His Majesty did much wonder at the gardeners foolish request, and, being full of indignation, answered their ambassadors, that they should tell those that sent them, that they should use their accustomed manual instruments, their spades and mattocks, for no better could be found or wished for, and cease from demanding such impertinent things. The ambassadors did then courageously reply, that they made this request, being moved thereunto by the great benefit which they saw his Majesty had been pleased to grant to princes, who, to purge their states from evil weeds and seditious plants, which, to the great misfortune of good men, do grow there in such abundance, had obtained the miraculous instruments of drum and trumpet, at the sound whereof mallows, henbane, dog-caul, and other pernicious plants, of unuseful persons, do of themselves willingly forsake the ground, to make room for lettuce, burnet, sorrel, and other useful herbs of artificers and citizens, and wither of themselves and die, amongst the brakes and brambles, out of the garden (their country), the which they did much prejudice; and that the gardeners would esteem it a great happiness, if they could obtain such an instrument from his Majesty. To this Apollo answered, That if princes could as easily discern seditious men, and such as were unworthy to live in this world's garden, as gardeners might know nettles and henbane from spiunage and lettuce, he would have only given them halters and axes for their instruments, which are the true pick-axes, by which the seditious herbs (vagabonds which, being but the useles luxuries of human fecundity, deserve not to eat bread) may be rooted up. But since all men were made after the same manner, so as the good could not be known from the bad by the leaves of face, or stalks of stature, the instruments of drum and trumpet were granted for public peace sake to princes, the sound whereof was cheerfully

- To root out all the weeds that grow
 180 In public gardens at a blow,
 And leave th' herbs standing. Quoth Sir Sun,
 My friends, that is not to be done,
 Not done! quoth statesmen; yes, an't please ye,
 When 'tis once known, you'll say 'tis easy.
 185 Why then let's know it, quoth Apollo:
 We'll beat a drum, and they'll all follow.
 A drum! (quoth Phœbus), troth that's true,
 A pretty invention, quaint and new.
 But though of voice and instrument
 190 We are th' undoubted president;
 We such loud music do not profess,
 The devil's master of that office,
 Where it must pass, if 't be a drum,
 He'll sign it with Cler. Parl. Dom. Com.
 195 To him apply yourselves, and he

followed by such plants as took delight in dying, to the end that, by the frequent use of gibbets, wholesome herbs should not be extirpated, instead of such as were venomous. The ambassadors would have replied again, but Apollo, with much indignation, bid them hold their peace, and charged them to be gone from Parnassus with all speed; for it was altogether impertinent and ridiculous to compare the purging of the world from seditious spirits with the weeding of noisome herbs out of a garden."

v. 185. — *Apollo.*] Apollo, the God of music, supposed by some to be Jubal, the son of Lamech, the father of all such as handle the harp and organ, Gen. iv. 21.

v. 194. — *Cler. Parl. Dom. Com.*] The House of Commons, even before the Rump had murdered the King and expelled the House of Lords, usurped many branches of the royal prerogative, and particularly this for granting licenses for new inventions; which licenses, as well as their orders, were signed by the clerk of the House; having borrowed the method of drums from Boccalini,

Will soon dispatch you for his fee.
 They did so, but it prov'd so ill,
 Th' had better let 'em grow there still.
 But, to resume what we discoursing
 200 Were on before, that is, stout Orsin;
 That which so oft by sundry writers
 Has been apply'd t' almost all fighters,
 More justly may b' ascrib'd to this,
 Than any other warrior, (*viz.*)
 205 None ever acted both parts bolder,
 Both of a chieftain and a soldier.
 He was of great descent, and high
 For splendor and antiquity,
 And from celestial origin
 210 Deriv'd himself in a right line;
 Not as the ancient heroes did,
 Who, that their base births might be hid,

calini, who makes Apollo send the inventor of this engine to the devil, by whom he supposes that House of Commons to be governed. (Dr. B.)

v. 201. *That which so oft by sundry writers.*] A satire on common characters of historians. (Mr. W.)

v. 211. *Not as the ancient heroes did.*] This is one instance of the author's making great things little, though his talent lay chiefly the other way. (Mr. D.)

v. 212. *Who, that their base births might be hid.*] This foible has but too often prevailed with persons of infamous characters, even in low life. Several instances are given by Sir Roger L'Estrange: one in his reflection upon Fab. 236, first volume, where he mentions a Frenchwoman that stood up for the honour of her family, "Her coat (she said) was quartered with the arms of France, which was so far true, that she had the flower de luce stamped (we must not say branded) upon her shoulder." A second instance

- (Knowing they were of doubtful gender,
And that they came in at a windore)
- 215 Made Jupiter himself, and others
O' th' gods, gallants to their own mothers,
To get on them a race of champions
(Of which old Homer first made lampoons);
Arctophylax in northern sphere
- 220 Was his undoubted ancestor:
From him his great forefathers came,
And in all ages bore his name.

he gives, Reflection upon Æsop's 118th fable, vol. i. of the Boasting Mule, where he tells us of a Spaniard that was wonderfully upon the huff about his extraction, and would needs prove himself of such a family by the spelling of his name. A cavalier, in company with whom he had the controversy, very civilly yielded him the point, "For (says he) I have examined the records of a certain house of correction, and I find your grandfather was whipped there by that name." A third, vol. ii. fab. 142, of a gentleman-thief, under sentence of death for a robbery upon the highway, who petitioned for the right hand in the cart to the place of execution. And of a gentleman cobbler, who charged his son at his death to maintain the honour of his family. Spectator, No. 630. See more vol. ii. fab. 46; Boccacini's Marquis; and Ben Jonson's Explorata, or Discoveries, p. 90.

v. 218. *Of which old Homer first made lampoons.*] Several of the Grecian and Trojan heroes are represented by Homer as vainly boasting of their births, when they should have been in the heat of action; and amongst these Diomed, in Iliad xiv. l. 124, &c.

"A youth, who from the mighty Tydeus springs,
May speak to counsels, and assembled kings.
Hear then in me the great Oenides' son,
Whose honour'd dust (his race of glory run)
Lies whelm'd in ruins of the Theban wall,
Brave in his life, and glorious in his fall." Pope.

Thus Idomeneus, Iliad xiii. 564, &c.

"From Jove, enamour'd of a mortal dame,
Great Minos, guardian of his country, came:
Deucalion, blameless prince! was Minos' heir,
His first-born I, the third from Jupiter." Pope.
And

Learned he was in med'c'nal lore,
 For by his side a pouch he wore,
 225 Replete with strange hermetic powder,
 That wounds nine miles point-blank would
 By skilful chymist, with great cost, [soldier.
 Extracted from a rotten post;
 But of a heav'nlier influence
 230 Than that which mountebanks dispense;
 Tho' by Promethean fire made,
 As they do quack that drive that trade.

And Æneas does the same, Iliad xx. 245, &c. when he is going to engage Achilles, who had insulted him.

"To this Anchises' son:—Such words employ
 To one that fears thee, some unwarlike boy;
 Such we disdain: the best may be defy'd
 With mean reproaches, and unmanly pride,
 Unworthy the high race from which we came,
 Proclaim'd so loudly by the voice of Fame;
 Each from illustrious fathers draws his line,
 Each goddess-born, half human, half divine.
 Thetis' this day, or Venus' offspring dies,
 And tears shall trickle from celestial eyes."

Pope.

v. 219. *Arctophylax in northern sphere.*] A star near Urſa Major, called Bootes. "Septentriones autem sequitur Arctophylax, vulgo qui dicitur esse Bootes." Cic. de Naturâ Deorum, lib. ii. Op. Philof. p. 216. edit. R. Stephan. 1538.

v. 231 *Though by Promethean fire made.*] * Prometheus was the son of Iapetus, and brother of Atlas, concerning whom the poets have feigned, that, having first formed men of the earth and water, he stole fire from heaven to put life into them; and that having thereby displeased Jupiter, he commanded Vulcan to tie him to Mount Caucasus with iron chains, and that a vulture should prey upon his liver continually. But the truth of the story is, that Prometheus was an astrologer, and constant in observing the stars upon that mountain, and that, among other things, he found out the art of making fire, either by the means of a flint, or by contracting the sun-beams in a glass. Bochart will have Magog in the Scripture to be the Prometheus of the Pagans. He here and before sarcastically derides those who were great admirers of the

For, as when flovens do amifs
 At others doors, by fool or pifs,
 235 The learned write, a red-hot spit
 B'ing prudently apply'd to it,
 Will convey mischief from the dung
 Unto the part that did the wrong:
 So this did healing, and as fure

sympathetic powder and weapon-salve, which were in great repute in those days, and much promoted by the great Sir Ker Digby, who wrote a treatise *ex professo* on that subject, and I believe thought what he wrote to be true, which since has been all exploded out of the world. "There is an old heathen story," Dr. Swift, *Intelligencer*, No. 14, "That Prometheus, who was potter of Greece, took a frolic to turn all the clay in his shop into men and women, separating the fine from the coarse, in order to distinguish the sexes. It was pleasant enough to see with what contrivance and order he disposed of his journeymen in their several apartments, and how judiciously he assigned each of them to his work, according to his natural capacities and talents, so that every member and part of the human frame was finished with utmost exactness and beauty. In one chamber you might find a leg-shaper, in another a skull-roller, in a third an arm-stretcher, in the fourth a gut-winder; for each workman was distinguished by a proper term of art, such as a knuckle-turner, tooth-grinder, rib-cooper, muscle-maker, tendon-drawer, paunch-blower, and brancher, and such like. But Prometheus himself made the eyes, the ears, and the heart, which, because of their nice and intricate structure, were chiefly the business of a master workman. Besides this, he completed the whole by fitting and joining the several parts together, according to the best symmetry and proportion. The statues are now upon their legs: life, the chief ingredient, is wanting: Prometheus takes a ferula in his hand (a reed in the island Chios, having an old pith), steals the back stairs to Apollo's lodging, lights it clandestinely at the chariot of the sun; so down he creeps upon his tiptoes to the warehouse, and in a very few minutes, by the application of flame to the nostrils of his clay images, sets them all a stalking, glaring through one another, but entirely insensible of what they were doing: They looked so like the latter end of a Lord Mayor's feast, he could not bear the sight of them. He then saw it absolutely necessary to give them passions, or life would be a stupid thing; and so, from the superabundance of them in the animals, he culls out enough for his purpose, which he ble

240 As that did mischief this would cure.

Thus virtuous Orfin was endu'd
With learning, conduct, fortitude,
Incomparable: And as the prince
Of poets, Homer, sung long since,
245 A skilful leech is better far
Than half a hundred men of war;

and tempered so well before infusion, that his men and women became the most amiable creatures that thought can conceive." Vid. Horat. lib. i. od. iii; Mr. Fenton's Notes upon Waller, p. 16; Notes on Creech's Lucretius, p. 666; Spectator, No. 211.

v. 233, 234, 235. *For, as when flovens do amifs—At others doors, by fool or pifs,—The learned write, a red-hot spit, &c.*] A banter upon Sir Kenelm Digby's Discourse concerning the Cure of Wounds by Sympathy, 1660, p. 127, where the reader may meet with a fuller account of this whimsical experiment. Aulus Gellius takes notice, that there was a place in Rome where it was not lawful to spit. Vid. Syllog. iii. Jo. Bapt. Pii, cap. xi. "De loco Romæ ubi spuerè non licebat." Gruteri Fax Artium, tom. i. p. 405; and the romantic Sir John Maundevile, that, in some provinces of the Tartars, it was death to make water in a house inhabited. Travels, edit. 1727, p. 300.

v. 238. *Unto the part, &c.*] *Unto the breech*, in the two first editions 1663.

v. 243, 244, 245, 246. ——— *and as the prince—Of poets, Homer, sung long since,—A skilful leech is better far—Than half a hundred men of war.*] Homer speaks this upon Machaon's being wounded.

Ἱηλεὺς γὰρ ἀνὴρ πολλῶν ἀνταξίῃ αλλόν. Iliad, A. l. 514.

"A wise physician, skill'd our wounds to heal,
Is more than armies to the public weal." Pope.

Mr. Spenser uses the word *leech* in this sense.

"Her words prevail'd, and then the learned leech
His cunning hand 'gan to his wounds to lay,
And all things else, the which his art did teach;
Which having seen from thence arose away
The mother of dread darknets, and let stay
Aveugle's son there in the leech's cure."

Fairy Queen, book i. canto v. § 44.

See Sir John Maundevile's Travels, edit. 1727, p. 210; and Warner's Albion's England, p. 242. And both Chaucer and Spenser

So he appear'd, and by his skill,
No less than dint of sword, could kill.

- The gallant Bruin march'd next him,
250 With visage formidably grim,
And rugged as a Saracen,
Or Turk of Mahomet's own kin;
Clad in a mantle delle guerre
Of rough impenetrable fur;
255 And in his nose like Indian king,
He wore, for ornament, a ring;
About his neck a threefold gorget,
As rough as trebled leathern target;
Armed, as heralds cant, and langued,
260 Or, as the vulgar say, sharp-fanged:
For as the teeth in beasts of prey
Are swords, with which they fight in fray,

use the word *leech* for the spiritual physician; see Chaucer's Pardoner's Tale, edit. 1602, folio 62; Sompnor's Tale, fol. 40; Romaunt of the Rose, folio 121, 129; Spenser's Fairy Queen, b. i. canto x. stan. 22. Farriers were called *horse-leeches*, J. Taylor's Works, p. 44, 88; Ben Jonson's Tale of a Tub, act iv. scene i. p. 94. And persons skilled in the distempers of cows, and other horned cattle, are, in several counties, to this day called *cow-leeches*.

v. 257. — *Gorget*.] A neck-piece of plate, worn by the officers of foot soldiers. Bailey.

v. 259. — *and langued*.] *Langued* (*Langué* or *Lampasse* in French) in heraldry signifies the tongue of an animal hanging out, generally of a different colour from the body. See Dictionary annexed to the last edition of Guillim's Heraldry, p. 14; Chambers's Cyclopædia; Bailey's Dictionary.

v. 261, 262. *For as the teeth in beasts of prey—Are swords, &c.*] A ridicule on this kind of conversion in rhetoric. (Mr. W.)

v. 267. *And 'mong the Cossacks, &c.*] * Cossacks are a people that live near Poland: This name was given them for their extraordinary nimbleness; for *cofa*, or *kofa*, in the Polish tongue, signifies a goat. He that would know more of them may read *Le Laboureur*

- So swords in men of war are teeth,
Which they do eat their victual with.
- 265 He was by birth, some authors write,
A Russian, some a Muscovite,
And 'mong the Cossacks had been bred,
Of whom we in diurnals read,
That serve to fill up pages here,
270 As with their bodies ditches there.
Scrimansky was his cousin-german,
With whom he serv'd, and fed on vermin:
And when these fail'd, he'd suck his claws,
And quarter himself upon his paws.
- 275 And tho' his countrymen, the Huns,
Did stew their meat between their bums
And th' horses backs o'er which they straddle,
And every man ate up his saddle:

rear and Thuldenus. Cossack signifies a wanderer, or a man that is always travelling. See Gustavus Alderfeld's Military History of Charles XII. King of Sweden, vol. iii. p. 78.

v. 271. *Scrimansky was his cousin-german.*] Probably a noted bear in those times, to whose name a Polish or Cossack termination of *sky* is given. Sometimes the names of their keepers are given them: In Mr. Cowley's play, called, *The Widow of Watling-street*, act iii. a fellow, who has just escaped from the hands of the bailiffs, says, "How many dogs do you think I had upon me?—almost as many as George Stone the bear." (Mr. D.)

v. 275, 276, 277. *And tho' his countrymen, the Huns,—Did stew their meat between their bums—And th' horses backs, &c.*] Thus altered in the edit. 1674,

Did use to stew between their bums
And their warm horses backs their meat,
And ev'ry man his saddle ate.

This custom of the Huns is thus described by Ammianus Marcellinus, lib. xxxi. cap. ii. p. 615. Parisiis, 1681. "Hunni semicruda cujusvis pecoris carne vescuntur, quam inter femora sua et equorum terga subsertam, calefacient brevi"—Confirmed by Paulus Jovius, Historiar. lib. xiv. p. 289. edit. Basilæ, 1578, by Stephanus Stephanus, Not. in lib. i. Hist. Daniæ Saxonis Grammatici, p. 52;

He was not half so nice as they,
 280 But ate it raw when't came in's way:
 He had trac'd countries far and near,
 More than Le Blanc the traveller;
 Who writes, he spos'd in India,
 Of noble house, a lady gay,
 285 And got on her a race of worthies,
 As stout as any upon earth is.
 Full many a fight for him between
 Talgol and Orfin oft had been;
 Each striving to deserve the crown
 290 Of a fav'd citizen; the one
 To guard his bear, the other fought
 To aid his dog; both made more stout

p. 52; Discourse of the Original of the Cossack and Precopian Tartars, 1673, p. 43, 50, 51, 54; Appendix to the Military History of Charles XII. King of Sweden, by Mr. Gustavus Alderfeld, 1740, vol. iii. p. 250, 272. Mr. Morden, Geography, 1663, p. 92, observes, "That the inhabitants of the Lesser Tartary do it to this day by their dead horses, and, when thus prepared, think it a dish fit for their prince." Vid. Sigismundi Comment. Rer. Muscoviticar. 1600, p. 65.

v. 283, 284, 285. — *He spos'd in India,—Of noble house, a lady gay,—And got on her a race of worthies, &c.*] Le Blanc tells this story of Aganda, daughter of Ismation; which, the annotator observes, is no more strange than many other stories, in most travellers, that pass with allowance; for, if they write nothing but what is possible or probable, they might appear to have lost their labour, and to have observed nothing but what they might have done as well at home." A fabulous story of the like kind is mentioned by Torquemedæ, the Spanish Maundevile, fol. 31; and by Saxo Grammaticus, Hist. Daniæ, lib. x. p. 193; but his annotator, vid. Stephani Joh. Stephani Not. Ubericr. p. 210, seems to question the possibility. Eximia granditatis Ursus, &c. "Digna est observatu sententia Cl. Viri Martini Delrii, quam de hoc Saxonis loca profert." Disquisit. Magic. lib. ii. quart. 14, "quoniam certus sum, inquit, ex homine et terâ verum hominem nasci non posse, quia ferinum semen perfectionis est expers, quæ ad
tara

- By sev'ral spurs of neighbourhood,
 Church-fellow-membership, and blood;
 295 But Talgol, mortal foe to cows,
 Never got ought of him but blows;
 Blows, hard and heavy, such as he
 Had lent, repaid with usury.
 Yet Talgol was of courage stout,
 300 And vanquish'd oft'ner than he fought:
 Inur'd to labour, sweat, and toil,
 And, like a champion, shone with oil,
 Right many a widow his keen blade,
 And many fatherless had made.
 305 He many a boar and huge dun cow
 Did, like another Guy, o'erthrow:

tam nobilis animæ domicilium requiritur. In illo exemplo putarem hoc dicendum, quod dæmon talium ferarum effigie sæminas compresserit."

v. 299. — *Talgol, &c.*] A butcher in Newgate-market, who afterwards obtained a captain's commission for his rebellious bravery at Naseby, as Sir R. L'Estrange observes. (Mr. B.)

v. 302. *And, like a champion, shone with oil.*] That is, he was a greasy butcher. The wrestlers, in the public games of Greece, rarely encountered till all their joints and members had been soundly rubbed, fomented, and supplied with oil, whereby all strains were prevented. See Archbishop Potter's *Antiquities of Greece*, vol. i. chap. xxi. At Acre the wrestlers wrestle in breeches of oiled leather close to their thighs, their bodies naked and smointed, according to ancient use. Purchase's *Pilgrims*, part ii. lib. viii. p. 1329.

v. 305, 306 — *and huge dun cow,—Did, like another Guy, o'erthrow.*] Guy, Earl of Warwick, lived in the reign of Athelstan, a Saxon king, at the beginning of the tenth century, who is reported, by the writer of the famous *History of Guy Earl of Warwick*, chap. vii. (penes me), to have killed a dun cow; and the author of the *Tatler*, No. 148, merrily observes, that he eat up a dun cow of his own killing.

"On

But Guy, with him in fight compar'd,
 Had like the boar or dun cow far'd.
 With greater troops of sheep h' had fought
 310 Than Ajax, or bold Don Quixote;

"On Dunsmore heath I also slew
 A monstrous wild and cruel beast,
 Call'd the Dun Cow of Dunsmore heath,
 Which many people had oppress'd:
 Some of her bones in Warwick yet
 Still for a monument do lie,
 Which to ev'ry looker's view
 As wondrous strong they may espy.

See a Pleasant Song of the Valorous Deeds of Chivalry atchieved by that noble Knight Sir Guy of Warwick, Old Ballads, Bibliothec. Pepysian. vol. i. p. 522. See a further account of Guy Earl of Warwick, Heylin's History of St. George, part i. chap. iv. § 8. part ii. chap. i. § 9; Mr. Nath. Salmon's History of Hertfordshire, p. 140, 141; Chr. Brook's Panegyric Verses upon T. Coryat, and his crudities; Dr. King's Art of Cookery, p. 27.

v. 309, 310. *With greater troops of sheep h' had fought—Than Ajax, &c.*] Ajax was a famed Grecian hero. He contended with Ulysses for Achilles's armour, which being adjudged by the Grecian princes in favour of Ulysses, Ajax grew mad, and fell upon some flocks of sheep, taking them for the princes that had given the award against him; and then slew himself.

"Stout Ajax with his anger-codled brain.
 Killing a sheep, thought Agamemnon slain."

Cleveland's Works, 1677, p. 76.

Vid. Horat Sermon. lib. ii. sat. iii. l. 193, &c. edit. Bent.; Ovidii Metamorph. xiii. 3. 80, &c.; Ausonii Epitaph. Heroum, Ajaci III. edit. Varior. p. 191; Tatler, No. 152.

Ib. —or bold Don Quixote.] See an account of Don Quixote's encounter with a flock of sheep, taking them for the giant Alifernon of Tapobrana, vol. i. chap. vi. p. 171, 172.

v. 311, 312, 313. *And many a serpent of fell kind,—With wings before, and stings behind,—Subdu'd, &c.*] The wasp or hornet, which is troublesome to butchers shops in the heat of summer. See remarkable accounts of serpents of fell kind, viz. of the sea-monster, or serpent, that infested Regulus's army near Carthage, and which was besieged by them in form, and killed with difficulty with their slings and other warlike engines; Vid. Livii Histor. lib. xviii. 15, 16. The victory of Gozon, one of the Knights, and afterwards Grand Master of Rhodes, over a crocodile, or serpent, which had done great mischief in the island, and devoured some
 of

And many a serpent of fell kind,
 With wings before and stings behind,
 Subdu'd, as poets say, long ago
 Bold Sir George Saint George did the dragon.

of the inhabitants; History of the Knights of Malta, by Monsieur L'Abbe de Vertot, vol. ii. p. 250; and the romantic account of the dragon slain by Valentine, History of Valentine and Orson, cap. xxxv; and of one presented to Francis I. King of France, in the year 1530. with seven heads and two feet, which, for the rarity, was thought to be worth 2000 ducats; Chronic. Chronicor. Politic. lib. ii. p. 349.

v. 314. *Bold Sir George Saint George did the dragon,*] Saint George of Cappadocia was martyred in the Dioclesian persecution, A. D. 290. The princes of England have elected him, with the Virgin Mary and Edward the Confessor, &c. to be patrons of the most noble Order of the Garter, whose festival is annually solemnized by the Knights of the order. He is entitled by two acts of parliament, Saint George the Martyr, namely the first of Edw. VI. cap. xiv; and the fifth of Queen Elizabeth, cap. ii. See Dr. Heylin's interpretation of Saint George's encounter with the dragon, History of Saint George, part i. chap. v. § 4; and a farther account of Saint George, Spenser's Fairy Queen, book i. canto x. stan. 61, vol. ii. p. 157. and canto xi. p. 160, &c.; Selden's Notes upon Drayton's Polyolbion, p. 68. He calls him Sir George, probably because the Knights of the Garter are obliged, antecedently to their election, to be knights bachelors, Athmole, p. 186. Mr. Butler may allude to the ballad published in these times, entitled Sir Elgamor and the Dragon, or a Relation how General George Monk slew a most cruel Dragon (the Rump) Feb. 11, 1659; see Collection of Loyal Songs, reprinted 1731, vol. ii. No. 8, p. 30. The General, immediately after the restoration, was made Knight of the Garter. Dr. Pocock is of opinion that the dragons mentioned in Scripture were jackals; see his life by Dr. Twells, p. 5. 70. Mr. Smith of Bedford observes to me. upon the word *dragon*, as follows: Mr. Jacob Bobart, Botany Professor at Oxford, did, about forty years ago, find a dead rat in the physic garden, which he made to resemble the common picture of dragons, by altering its head and tail, and thrusting in taper sharp sticks, which distended the skin on each side, till it mimicked wings. He let it dry as hard as possible: the learned immediately pronounced it a dragon, and one of them sent an accurate description of it to Dr. Magliabechi, librarian to the Grand Duke of Tuscany. Several fine copies of verses were wrote upon so rare a subject; but at last Mr. Bobart owned the cheat: however it was looked upon as a masterpiece of art, and as
 such

- 315 Nor engine, nor device polemic,
 Disease, nor doctor epidemic,
 Though stor'd with deletery med'cines,
 (Which who soever took is dead since)
 E'er sent so vast a colony
- 320 To both the under worlds as he:
 For he was of that noble trade,
 That demi-gods and heroes made,
 Slaughter, and knocking on the head,
 The trade to which they all were bred;
- 325 And is, like others, glorious when
 'Tis great and large, but base if mean.
 The former rides in triumph for it;
 The latter in a two-wheel'd chariot,
 For daring to profane a thing
- 330 So sacred with vile bungling.

such deposited either in the Museum, or the Anatomy Schools, where I saw it some years after.

v. 315. *Nor engine, nor device polemic.*] The inquisition in particular, or persecution in general. (Mr. W.)

v. 317. *Tho' stor'd with deletery med'cines.*] Mischievous, poisonous, deadly.

v. 327, 328. *The former rides in triumph for it,—The latter in a two-wheel'd chariot.*] In imitation of Juvenal, sat. xiii. p. 105.

“ Ille crucem, pretium sceleris, tulit, hic diadema.”

v. 331. — *Magnano.*] Simeon Wait, a tinker, as famous an independent preacher as Burroughs, who, with equal blasphemy to his Lord of Hosts, would style Oliver Cromwell the archangel giving battle to the devil. L'Estrange. (Mr. B.)

v. 337. *As thick as Ajax' seven-fold shield.*] Vid. Homeri Iliad. H. l. 219, &c.; Ovidii Metamorph. xiii. 1, 2; De Arte Amandi, lib. iii. 111; Spenser's Fairy Queen, b. ii. canto iii. stan. 1.

v. 343.

- Next these the brave Magnano came,
 Magnano, great in martial fame:
 Yet when with Orfin he wag'd fight
 'Tis sung he got but little by't.
- 335 Yet he was fierce as forest boar,
 Whose spoils upon his back he wore,
 As thick as Ajax' seven-fold shield,
 Which o'er his brazen arms he held:
 But brags was feeble to resist
- 340 The fury of his armed fist;
 Nor could the hardest iron hold out
 Against his blows, but they would through't.
 In magic he was deeply read,
 As he that made the Brazen Head;
- 345 Profoundly skill'd in the black art,
 As English Merlin for his heart;

v. 343. *In magic he was deeply read.*] See an account of natural, artificial, and diabolical magic, or the black art, Collier's Dictionary.

v. 344. *As he that made the Brazen Head.*] Roger Bacon; see Collier's Dictionary.

v. 346. *As English Merlin.*] There was a famous person of this name at the latter end of the fifth century, if we may believe Geoffrey of Monmouth, who has given a large account of him, and his famed prophecy: see Aaron Thompson's translation, b. vi. chap. xvii, xviii. b. vii. chap. i; Johann. Major, De Reb. Gest. Scotor. lib. ii. cap. iv, v. fol. 25, 26, 27, 28, &c.; Spenser's Fairy Queen, book i. canto vii. stan. 36. canto ix. stan. v; Selden's Notes upon Drayton's Polyolbion, p. 71, 84, 105; Wieri de Præstig. Dæmon. lib. iii. cap. xxxii; Buchanan. Rer. Scoticar. Hist. lib. v. cap. xx; History of Magic, by Naudæus, chap. xvi. p. 202; Don Quixote, vol. iii. p. 222, 223; and Collier's Dictionary. Mr. Butler intends this probably as a banter upon Will. Lilly, who published two tracts, one entitled, *Merlinus Anglicus Junior*, 1644; see Lilly's Life by himself, p. 44; and *Merlinus Anglicus*, 1645: see Lilly's Life,

But far more skilful in the spheres
 Than he was at the sieve and sheers.
 He could transform himself in colour
 350 As like the devil as a collier,
 As like as hypocrites in show
 Are to true saints, or crow to crow.
 Of warlike engines he was author,
 Devis'd for quick dispatch of slaughter:
 355 The cannon, blunderbuss, and faker,
 He was th' inventor of and maker:

Life, and the General Historical Dictionary, vol. vii. p. 82, 83. Sir John Birkenhead, Paul's Church-yard, &c. cent. i. class i. No. 11, alludes to one or both these tracts, "Merlinus Anglicus; the art of discovering all that never was, and all that never shall be, by William Lilly; with an index thereunto, by John Booker."

v. 350. *As like the devil as a collier.*] An old proverbial saying, "Like will to like, as the devil said to the collier, or as the scabbed squire said to the mangy knight, when they both met in a dish of butter'd pease." "Similes similem delectat," Ray's English Proverbs, 2d edit. p. 268; "Simile gaudet simili," Eras. Adag. cap. i. cent. i. prov. 21; Don Quixote, vol. iii. chap. v. p. 45. chap. xix. p. 183.

v. 355. *The cannon, blunderbuss, and faker.*] Saker, vid. Skinneri Etymologic. Vita Joannis Papæ vicefimi tertii, Meibomii Rer. Germ. tom. i. p. 52. The invention of gunpowder and guns has been commonly ascribed to Barthold. Schwartz, a German friar, about the year 1378, vid. Pancirol. Rer. Memorab. tit. xviii. p. 281, who making a chemical experiment upon saltpetre and brimstone, with other ingredients, upon a fire, in a crucible, a spark getting out, the crucible immediately broke with great violence and wonderful noise; which unexpected effect surprised him at first: but, thinking farther of the matter, he repeated the experiment, and finding it constant, he set himself to work to improve it. See the manner of doing it in Chambers's Cyclopædia; but Mr. Chambers gives probable reasons to induce us to believe, that the celebrated Roger Bacon made the discovery one hundred and fifty years before Schwartz was born, about the year 1216. John Matthew de J. una ascribes the first invention of the cannon, arquebuss, and pistol, to Albertus Magnus, Bishop of Ratibon, see Naudæus's History of Magic, translated by Davies, chap. xviii. p. 244. Cornelius

- The trumpet, and the kettle-drum
 Did both from his invention come.
 He was the first that e'er did teach
 360 To make, and how to stop a breach.
 A lance he bore, with iron pike,
 Th' one half would thrust, the other strike;
 And when their forces he had join'd,
 He scorn'd to turn his parts behind.
 365 He Trulla lov'd, Trulla more bright
 Than burnish'd armour of her knight:
 A bold virago, stout and tall,
 As Joan of France, or English Mall.

nelius Agrippa carries the invention much higher, and thinks it is alluded to by Virgil, *Æneid* vi. 85, &c. Cornel. Agripp. de Verbo Dei, Op. Par. Poster. cap. c. Vid. Hieronymi Magii Miscell. lib. i. cap. 1; Gruteri Fax. Art. tom. ii. p. 1256; Polydori Virgillii de Rer. Invent. l. ii. cap. vi; Joh. Gerhardi Locor. Theologior. tom. vi. col. 865. Artillery supposed by some to have been in China above 1500 years, see Annotat. on Religio Medici, 1672, p. 92. The author of the Turkish Spy, vol. iii. book iii. letter 16, says, there were cannon at Pekin 2000 years old; and Linschoten, see Voyages, p. 42, tells us, "that one of their kings, a great necromancer, as their chronicles shew, who reigned many thousand years ago, did first invent great ordnance, with all things belonging thereto." Mr. Addison observes, Spectator, No. 333, that it was a bold thought in Milton to ascribe the first use of artillery to the rebel angels. See Boccacini's ludicrous account of guns, Adv. cent. i. adv. 46.

v. 359, 360. *He was the first that e'er did teach—To make, and how to stop a breach.*] Alluding to his profession as a tinker. They are commonly said, in order to mend one hole, to make two

v. 364. *He scorn'd to turn his parts behind.*] See Note on Canto iii. v. 137.

v. 365. *Trulla.*] The daughter of James Spencer, debauched by Maguano the tinker (Mr. B.), so called, because the tinker's wife or mistress was commonly called his *trull*. See The Coxcomb, a comedy, Beaumont and Fletcher's Works, 1679, part ii. p. 318.

v. 368. *As Joan of France.*] See Note in Lady's Answer, on v. 285; Richard's History of England, vol. i.

- Thro' perils both of wind and limb,
 370 Thro' thick and thin she followed him,
 In every adventure h' undertook,
 And never him or it forsook.
 At breach 'of wall, or hedge surprize,
 She shar'd i' th' hazard and the prize:
 375 At beating quarters up, or forage,
 Behav'd herself with matchless courage,
 And laid about in fight more busily,
 Than th' Amazonian dame Penthesile.

Ibid. — *or English Mall.*] Alluding probably to Mary Carlton, called *Kentish Moll*, but more commonly *the German Princess*, a person notorious at the time this first part of *Hudibras* was published. She was transported to Jamaica 1671, but returning from transportation too soon, she was hanged at Tyburn, Jan. 22, 1672-3. See the *Memoirs of Mary Carlton*, &c. published 1673, (*penes me.*)

v. 378. *Than th' Amazonian dame Penthesile.*] *Penthesile, Queen of the Amazons, succeeded Orithya. She carried succours to the Trojans, and after having given noble proofs of her bravery, was killed by Achilles. Pliny saith it was she that invented the battle-axe. If any one desire to know more of the Amazons, let him read Mr. Sanfon. Vid. Virgilii *Æneid.* i. 499, &c. with Mr. Dryden's translation; Diodori Siculi *Rer. Gestar.* lib. iii. cap. xi; Mr. Sandys's *Notes upon Ovid's Metamorphosis*, book ix; Spenser's *Fairy Queen*, b. ii. canto iii. vol. ii. p. 224.

v. 383. This and the three following lines not in the two first editions of 1664.

v. 385, 386. *They would not suffer the stoutest dame—To swear by Hercules's name.*] *The old Romans had particular oaths for men and women to swear by, and therefore Macrobius says, "*Viri per Castorem non jurabant antiquitus, nec mulieres per Herculem; Ædopol autem juramentum erat tam mulieribus quam viris commune.*" &c. This is confirmed by Aulus Gellius, *Noct. Attic.* lib. xi. cap. 6, in the following words: "*In veteribus scriptis, neque mulieres Romanæ per Herculem jurant, neque viri per Castorem. Sed cur illæ non juraverint per Herculem, non obscurum est: nam Herculeo sacrificio abstinent. Cur autem viri Castorem jurantes non appellaverint, non facile dictum est. Nusquam igitur scriptum invenire est apud idoneos scriptores aut Mehercle feminam dicere, aut Mecastor virum: (Syr. Salve Mecastor, Parmeno.*

And though some critics here cry Shame,
 30 And say our authors are to blame,
 That (spight of all philosophers,
 Who hold no females stout but bears;
 And heretofore did so abhor
 That women should pretend to war,
 35 They would not suffer the stout'st dame
 To swear by Hercules's name)
 Make feeble ladies, in their works,
 To fight like termagants and Turks;

no. *Par.* Et tu Ædepol, Syra. Terentii Hecyra, act i. sc. 2, 5.) Ædepol autem, quod iuramentum per Pollucem est, et viro et femine commune est. Sed M. Varro asseverat antiquissimos viros ne per Castorem, neque per Pollucem dejurare solitos: sed id iuramentum tantum esse seminarum ex initiis Eleusiniis acceptum. latim tamen inscitia antiquitatis, viros dicere Ædepol coepisse, omque esse ita dicendi morem; sed Mecastor a viro dici nullo re scripto inveniri."

387. *Make feeble ladies, in their works.*] A fine satire on the ian epic poets Ariosto and Tasso, who have female warriors, introduced in this absurdity by Spenser and Davenant. (Mr. W.) Ædepol's heroines are Clorinda, see Godfrey of Bulloign, book iii. . 13, & alibi; and Gildippe, book xx. stan. 32, &c. p. 618. Fuller's History of the Holy War, b. ii. chap. xxvii. Spenser's Faerie Queene, Fairy Queen passim; and Davenant's is Gartha. See Diderot, part ii. canto xx. Virgil has likewise his female warriors, Penthesilea, and her Amazons, and Camilla.

388. *To fight like termagants, &c.*] The word *termagant* is greatly altered from its original signification, witness Chaucer, *the Rhyme of Sir Thopas*, Urry's edit. p. 145.

"Till him there came a great giant,
 His name was call'd Sir Oliphaunt,
 A perilous man of deede.
 He saved, Childe, by Termagaunt,
 But if thou pricke out of my haunt,
 Anon I flee thy steede."

Mr. Fairfax, towards the end of his first canto of *Godfrey of Constantinople*:

"The lesser part in Christ believed well,
 In Termagaunt the more, and in Mahowne."

To lay their native arms aside,
 390 Their modesty, and ride astride;
 To run a-tilt at men, and wield
 Their naked tools in open field;

See Junius's *Etymolog. Anglican.* (Mr. D.) *Termagant, tenuus*, thrice great, in the superlative degree; Glossary to Mr. Chaucer.

Ibid. — *and Turks.*] Alluding to the furious onset which Turks commonly make, who frequently stand a fourth and then fly. Prince Cantemir's *Growth of the Ottoman Empire* p. 311. The author of a *Discourse concerning the Cossack Precopian Tartars*, 1672, observes, p. 78, "That the Cossacks sustained one day seventeen assaults against the King of Poland's army."

v. 389, 390. *To lay their native arms aside,—Their modesty, and ride astride.*] Anne, the Queen of King Richard II. sister to Edward III. and daughter to the Emperor Charles V. taught the English women that way of riding on horseback in use, whereas formerly their custom was (though a very coming one) to ride astride like the men; Camden's *Survey of Great Britain* edit. 1722, vol. i. col. 188; Fuller's *History of the Holy War* chap. xxvii. p. 78. Mr. Wright, in his observations on the travels of the English through France, Italy, &c. London, 1730, p. 8, mentions a wedding cavalcade in the Vale de Soissons, "Mrs. Bride, dressed all in white, was riding astride among thirty horsemen, and herself the only female in the company."

v. 391. *To run a-tilt.*] Alluding to tilts and tournaments, common expressions in romances.

v. 393. *As stout Armida, bold Thalestris.*] * Two formidable men at arms, in romances, that were cudgelled into love by gallants. Thalestris, a Queen of the Amazons, who is related by Quintus Curtius, *De Rebus Alexandri*, lib. vi. cap. 1, to have met Alexander the Great, attended by three hundred women, thirty days journey, in order to have a child by him. Plutarch, in his *Life of Alexander*, seems to be of opinion that her visit to Alexander was fictitious. Lyfimachus, one of Alexander's captains and successors, declaring his ignorance of the French writer of the famed romance *Cassandra*, see Cotterel's translation, published 1661, part ii. b. iii. p. 250. b. iv. p. 28, 29, &c. has taken great pains in defending the truth of this fair Amazon. Mr. Rollin observes, see *Antiquities*, 2d edit. vol. vi. p. 274, 275, that this story, and what is related of the Amazons, is looked upon, by some very judicious authors, as entirely fabulous. My late very worthy friend

As stout Armida, bold Thalestris,
 And she that would have been the mistress
 395 Of Gondibert; but he had grace,
 And rather took a country lass:

learned Mr. Tho. Baker, see *Reflections on learning*, seems to be of this opinion. But our learned Sheringham thinks otherwise. *De Gentis Anglor. Orig.*

v. 394, 395. *And she that would have been the mistress—Of Gondibert, &c.*] * Gondibert is a feigned name, made use of by Sir William Davenant, in his famous epic poem so called, wherein you may find also that of his mistress. This poem was designed by the author to be an imitation of the English drama; it being divided into five books, as the other is into five acts; the cantos to be parallel of the scenes, with this difference, that this is delivered narratively, the other dialogue-wise. It was ushered into the world by a large preface written by Mr. Hobbes, and by the pens of two of our best poets, viz. Mr. Waller and Mr. Cowley, which one would have thought might have proved a sufficient defence and protection against snarling critics. Notwithstanding which, four eminent wits of that age (two of which were Sir John Denham and Mr. Donne) published several copies of verses to Sir William's discredit, under this title, *Certain Verses, written by several of the Author's Friends. to be reprinted with the second edition of Gondibert*, in 8vo, London, 1653. These verses were as wittily answered by the author, under this title: *The incomparable Poem of Gondibert vindicated from the witty Combat of four Esquires, Clinias, Dametas, Sancho, and Jack-pudding*; printed, in 8vo. London, 1668. Vid. Langbain's *Account of Dramatic Poets*. Rhodalind, daughter of Aribert King of Lombardy, is the person alluded to.

"There lovers seek the royal Rhodalind,
 Whose secret breast was sick for Gondibert."

See Gondibert, by Sir W. D. book ii. canto ii. stan. 139. *ibid.* stan. 157. p. 129. b. iii. canto ii. stan. 30, &c. canto iv. stan. 14, 15, 16, 17, &c.

v. 395, 396. — *but he had grace,—And rather took a country lass.*] Birtha, daughter to Astragon, a Lombard lord, and celebrated philosopher and physician. See Gondibert, b. i. canto vi. stan. 64, 65, 66, 69, 96. b. ii. cant. vii. stan. 4. cant. viii. stan. 47, 48, 53, 57.

"Yet with as plain a heart as love untaught
 In Birtha wears, I there to Birtha make
 A vow, that Rhodalind I never sought,
 Nor now would, with her love, her greatness take.

They say, 'tis false without all sense,
 But of pernicious consequence
 To government, which they suppose
 400 Can never be upheld in prose:
 Strip Nature naked to the skin,
 You'll find about her no such thing.
 It may be so, yet what we tell
 Of Trulla, that 's improbable,
 405 Shall be depos'd by those have seen't,
 Or, what's as good, produc'd in print;
 And if they will not take our word,
 We'll prove it true upon record,

Let us with secrecy our loves protest
 Hiding such precious wealth from public view;
 The proffer'd glory I will first suspect
 As false, and shun it, when I find it true."

Gondibert's words to BIRTHA, part iii. canto ii. stan. 74, 76. See canto iv. and v.

v. 399, 400. *To government, which they suppose—Can never be upheld in prose.*] A ridicule on Sir William DAVENANT's preface to Gondibert, where he endeavours to shew, that neither divines, leaders of armies, statesmen, nor ministers of the law, can uphold the government without the aid of poetry. (Mr. W.)

v. 409. — *Cerdon.*] A one-ey'd cobbler (like his brother Colonel Hewson) and great reformer. The poet observes, that his chief talent lay in preaching. Is it not then indecent, and beyond the rules of decorum, to introduce him into such rough company? No; it is probable he had but newly set up the trade of a teacher; and we may conclude, that the poet did not think that he had so much sanctity as to debar him the pleasure of his beloved diversion of bear-baiting. (Mr. B.)

v. 413, 414. *He rais'd the low, and fortify'd—The weak against the strongest side.*] Alluding, as Mr. Warburton observes, to his profession of a cobbler, who supplied a heel torn off, and mended a bad sole. Mr. Butler, in his Tale of the Cobbler and Vicar of Bray, Remains complete, 1727, p. 137, has the following lines:

"So going out into the streets,
 He bawls with all his might,

If

The upright Cerdon next advanc'd,
 10 Of all his race the valiant'ft;
 Cerdon the Great, renown'd in fong,
 Like Herc'les, for repair of wrong;
 He rais'd the low, and fortify'd
 The weak againft the ftrongeft fide:
 15 Ill has he read, that never hit
 On him, in mufes deathlefs writ.
 He had a weapon keen and fierce,
 That through a bull-hide fhield would pierce,
 And cut it in a thoufand pieces,
 20 Tho' tougher than the Knight of Greece his;

If any of you tread awry,
 I'm here to fet you right.
 I can repair your leaky boots,
 And underlay your foles;
 Back fliders I can underprop,
 And patch up all your holes."

Walker, Hift. of Independency, part iv. p. 70, calls Colonel
 rson the Cobbler, the Commonwealth's Upright-fetter, and as
 1, he is humoroufly bantered in a ballad entitled, A Quarrel
 rixt Towerhill and Tyburn, Collection of Loyal Songs, re-
 ted 1731, vol. ii. No. 2. p. 4.

415, 416. *Ill has he read that never hit—On him, in mufes
 lefs writ.*] Becauſe the cobbler is a very common ſubject in
 ballads. (Mr. W.)

419, 420. *And cut it in a thouſand pieces,—Tho' tougher than
 Knight of Greece his.*]

Αίας — φέρων σάκος ἥντε πύργον

Χαλκῆον ἐπ' αἰχμῆϊον.

Homeri Iliad. H. 219, 220,

" Stern Telamon, behind his ample ſhield,
 As from a brazen tow'r, o'erlook'd the field;
 Huge was its orb, with ſeven thick folds o'ercaſt
 Of tough bull hides, of ſolid braſs the laſt.
 (The work of Tychius, who in Hylè dwell'd
 And all in arts of armory excell'd.)
 This Ajax bore before his manly breaſt,
 And, threat'ning, thus his adverſe chief addreſs'd," Pope,

With whom his black-thumb'd ancestor
 Was comerade in the ten years war:
 For when the restless Greeks sat down
 So many years before Troy town,
 425 And were renown'd, as Homer writes,
 For well-sol'd boots, no less than fights,
 They ow'd that glory only to
 His ancestor that made them so.

v. 421, 422. *With whom his black-thumb'd ancestor—Was comerade in the ten years war.*] The thumb of a cobbler being black is a sign of his being diligent in his business, and that he gets money, according to the old rhyme:

“The higher the plumb-tree, the riper the plumb;
 The richer the cobbler, the blacker his thumb.” (Dr.W.W.)

v. 425, 426. *And were renown'd, as Homer writes,—For well-sol'd boots, no less than fights.*

Εὐκνήμιδες Ἀχαιοί.

Homeri Iliad. passim.

In a curious dissertation upon boots, written in express ridicule of Colonel Hewson (probably shadowed in the character of Cerdon), is a humorous passage which seems to explain the lines under consideration. “The second use is a use of reproof, to reprove all those that are self-willed, and cannot be persuaded to buy them waxed boots: but, to such as these, examples move more than precepts, wherefore I'll give one or two.—I read of Alexander the Great, that, passing over a river in Alexandria, without his winter boots, he took such extreme cold in his feet, that he suddenly fell sick of a violent fever, and four days after died at Babylon. The like I find in Plutarch, of that noble Roman Sertorius; and also in Homer of Achilles, that leaving his boots behind him, and coming barefoot into the temple of Pallas, while he was worshipping on his knees at her altar, he was pierced into the heel by a venomous dart by Paris, the only part of him that was vulnerable, of which he suddenly died; which accident had never happened to him, as Alexander Ross that little Scotch mythologist, observes, had he not two days before pawned his boots to Ulysses, and so was forced to come without them to the Trojan sacrifice. He also further observes, that this Achilles, of whom Homer has writ such wonders, was but a shoemaker's boy of Greece, and that, when Ulysses fought him out, he at last found him at the distaff, spinning of shoemaker's thread. Now this boy was so beloved, that,

Fast friend he was to reformation,
 430 Until 'twas worn quite out of fashion;
 Next rectifier of wry law,
 And would make three to cure one flaw.
 Learned he was, and could take note,
 Transcribe, collect, translate, and quote.
 435 But preaching was his chiefest talent,
 Or argument, in which b'ing valiant,

that, as soon as it was reported abroad that the oracle had chosen him to rule the Grecians and conquer Troy, all the journeymen in the country lifted themselves under him, and these were the Myrmidons wherewith he got all his honour, and overcame the Trojans." Phoenix Britannicus, p. 268. (Mr. B.)

v. 435. *But preaching was his chiefest talent.*] Mechanics of all sorts were then preachers, and some of them much followed and admired by the mob. "I am to tell thee, Christian reader," says Dr. Featley, Preface to his Dipper dipped, wrote 1645, and published 1647, p. 1, "this new year of new changes, never heard of in former ages; namely, of stables turned into temples (and I will beg leave to add, temples turned into stables, as was that of St. Paul's, and many more), stalls into quires, shopboards into communion tables, tubs into pulpits, aprons into linen ephods, and mechanics of the lowest rank into priests of the high places—I wonder that our door posts and walls sweat not upon which such notes as these have been lately affixed: *On such a day, such a brewer's clerk exerciseth, such a tailor expoundeth. such a waterman teacheth.*—If cooks, instead of mincing their meat, fall upon dividing of the word; if tailors leap up from the shopboard into the pulpit, and patch up sermons out of stolen shreds; if not only of the lowest of the people, as in Jeroboam's time, priests are consecrated to the Most High God:—do we marvel to see such confusion in the church as there is?" They are humorously girded, in a tract entitled, The Reformato precisely character'd, by a modern church-warden, p. 11. Pub. Libr. Camb. xix. 9. 7. "Here are felt-makers (says he) who can roundly deal with the block-heads and neutral dimicasters of the world; cobblers who can give good rules for upright walking, and handle Scripture to a bristle; coachmen, who know how to lash the beastly enormities and curb the headstrong insolences of this brutish age, stoutly exhorting us to stand up for the truth, lest the wheel of destruction roundly over-run us. We have weavers that can sweetly inform

- He us'd to lay about and stickle,
 Like ram, or bull, at conventicle:
 For disputants, like rams and bulls,
 440 Do fight with arms that spring from sculls,
 Last Colon came, bold man of war,
 Destin'd to blows by fatal star;
 Right expert in command of horse,
 But cruel, and without remorse.
 445 That which of Centaur long ago
 Was said, and has been wrested to
 Some other knights, was true of this,

us of the shuttle-swiftness of the times, and practically tread out the vicissitude of all sublunary things, till the web of our life be cut off; and here are mechanics of my profession, who can separate the pieces of salvation from those of damnation, measure out every man's portion, and cut it out by a thread, substantially pressing the points, till they have fashionably filled up their work with a well-bottomed conclusion." Mr. Tho. Hall, in proof of this scandalous practice, published a tract, entitled, *The Pulpit guarded by Seventeen Arguments*, 1651, occasioned by a dispute at Henley in Warwickshire, August 20, 1650, against Laurence Williams a nailer, public preacher; Tho. Palmer a baker, public preacher; Tho. Hind a plough-wright, public preacher; Henry Oaks a weaver, preacher; Hum. Rogers, late a baker's boy, public preacher.

"God keep the land from such translators,
 From preaching cobblers, pulpit praters,
 Of order and allegiance haters."

Mercurius insanus insanissimus, No. 3.

See more Sir John Birkenhead's *Paul Church-yard*, cent. i. class iv. § 83; May's *Hist. of the Parliament*, lib. i. chap. ix. p. 114; Sir Edward Deering's *Speeches*; Selden's *Table-talk*, p. 93; A *Satyr against Hypocrisy*, p. 24.

v. 441. — *Colon.*] Ned Perry, an hostler. (Mr. B.)

v. 445, 446. *That which of Centaur long ago—Was said, and has been wrested to.*] A ridicule on the false eloquence of romance-writers and bad historians, who set out the unwearied diligence of their hero, often expressing themselves in this manner: "He was so much on horseback, that he was of a piece with his horse, like a Centaur." (Mr. W.)

He and his horse were of a piece.
 One spirit did inform them both,
 450 The self same vigour, fury, wroth,
 Yet he was much the rougher part,
 And always had a harder heart;
 Although his horse had been of those
 That fed on man's flesh, as fame goes,
 455 Strange food for horse! and, yet, alas,
 It may be true, for *flesh is grass*.
 Sturdy he was, and no less able
 Than Hercules to clean a stable;

v. 453, 454. *Although his horse had been of those—That fed on man's flesh, as fame goes.*] Alluding either to the story of Diomedes, King of Thrace, of whom it is fabled, that he fed his horses with man's flesh, and that Hercules slew him, and threw him to his own horses to be eaten by them.

“Non tibi succurrit crudi Diomedis imago,
 Efferus humanâ qui dape pavit equas?”

Ovidii Epist. Deianira Herculi, v. 67, 68.

Lucani Pharsal. ii. 162, &c.; Claudian, lib. i. carm. iii. 254; Libanii, Sophistæ declamat. 7. Op. tom. i. p. 321; Dr. Swift's Intelligencer, No. 2. p. 13; or Glaucus's horses, which tore him in pieces, Virg. Georg. 3.

“But far above the rest the furious mare,
 Barr'd from the male, is frantic with despair.—
 For this (when Venus gave them rage and power),
 Their master's mangled members they devour,
 Of love defrauded in their longing hour.” Dryden.

Rofs, in Macbeth, act ii. vol. v. p. 418, speaking of the remarkable things preceding the King's death, says,

“And Duncan's horses, a thing most strange and certain,
 Beauteous and swift, the minions of the race,
 Turn'd wild in nature, broke their stalls, flung out,
 Contending 'gainst obedience, as they would
 Make war with man.—”

Old Man. 'Tis said they eat each other.

Rofs. They did so, to the amazement of mine eyes
 That look'd upon't.”

v. 458. *Then Hercules to clean a stable.*] See an account of his cleansing the stable of Augeas, King of Elis, by drawing the river Alpheus

- As great a drover, and as great
 460 A critic too, in hog or neat.
 He ripp'd the womb up of his mother,
 Dame Tellus, 'cause she wanted fodder
 And provender, wherewith to feed
 Himself, and his less cruel steed.
 465 It was a question whether he
 Or's horse were of a family
 More worshipful: 'till antiquaries
 (After th' had almost por'd out their eyes)
 Did very learnedly decide
 470 The bus'ness on the horse's side,
 And prov'd not only horse, but cows,
 Nay pigs, were of the elder house:

Alpheus through it. Diodor. Sicul. Rer. Antiq. lib.v. p.101. Basil. 1548; Mountfaucon's Antiquity explained, vol. i. part ii. p. 129.

v. 461, 462. *He ripp'd the womb up of his mother,—Dame Tellus, 'cause she wanted fodder.*] Poetry delights in making the meanest things look sublime and mysterious; that agreeable way of expressing the wit and humour our poet was master of is partly manifested in this verse: a poetaster would have been contented with giving this thought in Mr. Butler the appellation of *phowing*, which is all it signifies. (Mr. B.)

v. 473, 474. *For beasts, when man was but a piece—Of earth himself, did th' earth possess.*] Mr. Silvester, the translator of Durbartas's Divine Weeks, p. 206, thus expresses it:

“ Now, of all creatures which his word did make,
 Man was the last that living breath did take;
 Not that he was the least, or that God durst
 Not undertake so noble a work at first;
 Rather, because he should have made in vain
 So great a prince, without on whom to reign.”

v. 475, 476. *These worthies were the chief that led—The commentators, &c.*] The characters of the leaders of the bear-baiting being now given, a question may arise, Why the Knight opposes persons

- For beasts, when man was but a piece
 Of earth himself, did th' earth possess.
- 475 These worthies were the chief that led
 The combatants, each in the head
 Of his command, with arms and rage,
 Ready, and longing to engage.
 The num'rous rabble was drawn out
- 480 Of sev'ral counties round about,
 From villages remote, and shires,
 Of east and western hemispheres:
 From foreign parishes and regions,
 Of different manners, speech, religions,
- 485 Came men and mastiffs; some to fight
 For fame and honour, some for fight.

persons of his own stamp, and in his own way of thinking, in that recreation? It is plain that he took them to be so, by his manner of addressing them in the famous harangue which follows. An answer may be given several ways: He thought himself bound, in commission and conscience, to suppress a game, which he and his Squire had so learnedly judged to be unlawful, and therefore he could not dispense with it even in his brethren: he insinuates, that they were ready to engage in the same pious designs with himself; and the liberty they took was by no means suitable to the character of reformers: in short, he uses all his rhetoric to cajole, and threats to terrify them, to desist from their darling sports, for the plausible saving their cause's reputation. (Mr. B.)

v. 484. *Of different manners, speech, religions.*] Never were there so many different sects and religions in any nation as were then in England. Mr. Cate told the Parliament, in his thanksgiving sermon for taking of Chester, p. 25, see Continuation of Friendly Debate, p. 8, "That there was such a numerous increase of errors and heresies, that he blushed to repeat what some had affirmed, namely, that there were no less than an hundred and fourscore several heresies propagated and spread in the neighbouring city (London), and many of such a nature (says he) as that I may truly say, in Calvin's language, the errors and innovations under which they groaned

And now the field of death, the lists,
 Were enter'd by antagonists,
 And blood was ready to be broach'd,
 490 When Hudibras in haste approach'd,
 With Squire and weapons to attack 'em:
 But first thus from his horse bespake 'em.
 What rage, O Citizens! what fury

groaned of late years were but tolerable trifles, children's play, compared with these damnable doctrines of devils." See likewise Ep. Ded. prefixed to Mr. Edwards's *Gangræna*, part i. And Mr. Ford, a celebrated divine of those times, observed, *Affize Sermon* at Reading, Feb. 28, 1653, p. 21, 22, "That, in the little town of Reading, he was verily persuaded, if Augustine's and Epiphanius's catalogues of heresies were lost, and all other modern and ancient records of that kind, yet it would be no hard matter to restore them, with considerable enlargements, from that place; that they have Anabaptism, Familism, Socinianism, Pelagianism, Ranting, and what not; and that the devil was served in heterodox assemblies as frequently as God in theirs; and that one of the most eminent church-livings in that county was possessed by a blasphemer, one in whose house he believed some there could testify that the devil was as visibly familiar as any one of the family." See a long list of sects in a tract, entitled, *The simple Cobbler of Agawam in America*, 1647, p. 11; and *Tatler*, vol. iv. No. 256.

v. 493, 494. *What rage, O Citizens! what fury—Doth you to these dire actions hurry? &c.*] Alluding to those lines in *Lucan*, upon *Craffus's* death, *Pharsal.* lib. i. 8, 9, &c.

"Quis furor, O Cives, quæ tanta licentia ferri
 Gentibus invisus Latium præbere cruorem?
 Cumque superba foret Babylon spolianda tropæis
 Aufontis, umbræque erraret Craffus in ultâ,
 Bella geri placuit nullos habitura triumphos," &c.

Thus translated by Sir Arthur Gorges, 1614, in the same metre,

"Dear Citizens, what brainfick charms,
 What outrage of disorder'd arms,
 Leads you to feast your envious foes,
 To see you gor'd with your own blows?
 Proud Babylon your force doth scorn,
 Whose spoils your trophies might adorn;

And

Doth you to these dire actions hurry?
 15 What *æstrum*, what phrenetic mood
 Makes you thus lavish of your blood,
 While the proud Vies your trophies boast,
 And unreveng'd walks —— ghost?
 What towns, what garrisons might you
 20 With hazard of this blood subdue,

And Crassus' unrevenged ghost,
 Roams wailing through the Parthian *cast*."

likewise Mr. Rowe's translation.

. 495. *What æstrum, &c.*] * *Æstrum* is not only a Greek word for madness, but signifies also a gad-bee or horse-fly, that stings cattle in the summer, and makes them run about as if were mad.

497. *While the proud Vies, &c.*] This refers to the great debt given to Sir William Waller, at the Devises, of which the reader may meet with an account in Lord Clarendon's History of the Rebellion, vol. ii. p. 224, 225, 226, and in Mr. Echard's History of England, vol. ii. p. 420; and the blank is here to be filled up with the word *Waller's*, and we must read *Waller's ghost*; for though William Waller made a considerable figure among the generals of the Rebel Parliament before this defeat, yet afterwards he was no figure, and appeared but as the ghost or shadow of what had been before. (Dr. B.) The Devises, called De Vies, Devises, or The Vies, Camden's Wiltshire, col. 88. edit. 1695. It is the utmost part of Rundway-hill, Camden, *ibid.* col. 103; or the Worthies, Wiltshire, p. 155. Sir John Denham, speaking of the bursting of eight barrels of gunpowder, whereby the late Sir Ralph Hopton was in danger of being killed, see *Loyal Remonstrance* against the Rump, reprinted 1731, vol. i. p. 107, has the following lines:

"You heard of that wonder, of the lightning and thunder,
 Which made the lie so much the louder;
 Now list to another, that miraculous brother,
 Which was done by a firkin of powder.
 Oh what a damp it struck through the camp!
 But as for honest Sir Ralph,
 It blew him to the Vies, without head or eyes."

Vies, built by Dunwallo, Fabian's Chronicle, part ii. c. xxviii. 10.

Which now ye're bent to throw away,
 In vain untriumphable fray?
 Shall saints in civil bloodshed wallow
 Of saints, and let the Cause lie fallow?
 505 The Cause for which we fought and swore
 So boldly; shall we now give o'er?
 Then because quarrels still are seen

v. 502. *In vain untriumphable fray.*] A pleasant allusion to the Roman custom, which denied a triumph to a conqueror in civil war. (Mr. W.) "The reason of which was, because the men there slain were citizens, and no strangers, which was the reason that neither Nafica, having vanquished Gracchus and his followers, nor Metellus, suppressing Caius Opimius, nor Antonius, defeating Catiline, were admitted to a triumph. Nevertheless, when Lucius Sylla had surprised the cities of Græcia, and taken the Marian citizens; he was allowed, triumphant-wise, to carry with him the spoils gained in those places." Sir William Segar's book, entitled, *Of Honour Civil and Military*, chap. xx. p. 140; Tatler, No. 63.

v. 503, 504. *Shall saints in civil bloodshed wallow—Of saints, and let the Cause lie fallow?*] Mr. Walker observes, *History of Independency*, part i. p. 143, "That all the cheating, covetous, ambitious persons of the land, were united together under the title of the godly, the *saints*, and shared the fat of the land among them;" and, p. 148, he calls them the saints who were canonized no where but in the devil's calendar. When I consider the behaviour of these pretended saints to the members of the church of England, whom they plundered unmercifully, and to brother-saints of other sects, whom they did not spare in that respect when a proper occasion offered, I cannot help comparing them with Dr. Rondibilis, Rabelais, book iii. chap. xxxiv. p. 235, who told Panurge, "That from wicked folks he never got enough, and from honest people he refused nothing." See Sir R. L'Estrange's moral to the fable of the Tub of Rats, &c. part ii. fab. 236.

v. 513, 514. — *make war for the King—Against himself.*] The Presbyterians, in all their wars against the King, maintained still that they fought for him; for they pretended to distinguish his political person from his natural one. His political person, they said, must be and was with the parliament, though his natural person was at war with them: and therefore, when at the end of his speech he charged them to keep the peace, he does it in the name of the King and parliament; that is, the political, not the natural

With oaths and swearing to begin,
 The solemn league and covenant,
 510 Will seem a mere God-damn-me rant :
 And we that took it, and have fought,
 As lewd as drunkards that fall out.
 For as we make war for the King,
 Against himself, the self-same thing,

natural King. This was the Presbyterian method, whilst they had the ascendant, to join King and Parliament. In the Earl of Essex's commission the King was named, but left out in that of Sir Thomas Fairfax. See Lord Hollis's observation upon it, *Memoirs*, p. 34. To this piece of grimace Mr. Butler alludes, in his parable of the Lion and the Fox, see *Remains*.

" You know when civil broils grew high,
 And men fell out they knew not why,
 That I was one of those that went
 To fight for King and Parliament.
 When that was over, I was one
 Fought for the Parliament alone :
 And though to boast it argues not,
 Pure merit me a halbert got :
 And as Sir Samuel can tell
 I us'd the weapon passing well."

Serjeant Thorp, one of their iniquitous judges, took great pains to establish this distinction, in his charge to the grand jury at York assize, May 20, 1648, p. 11. (*penes me*). Mr. Richard Overton, in his Appeal from the Degenerate Representative Body the Commons of England, to the Body represented, 1647, p. 18, plays their own artillery upon them. " There is a difference (says he) between their parliamentary and their own personal capacity, and their actions are answerably different; therefore the rejection, disobedience, and resistance of their personal commands, is no rejection, disobedience, or resistance of their parliamentary authority: so that he that doth resist their personal commands, doth not resist the parliament; neither can they be censured or esteemed as traitors, rebels, disturbers, or enemies to the state, but rather as preservers, conservers, and defenders thereof." See more, *Impartial Examination* of Mr. Neale's 2d vol. of the History of the Puritans, p. 377; *Impartial Examination* of his 3d vol. p. 305; Preface to a tract, entitled, *A Looking-glass for Schismatics*, 1725. The fanatical Jesuits, 1687, seems to have borrowed this distinction

Vol. I. L from

- 515 Some will not stick to swear we do
 For God and for religion too;
 For, if bear-baiting we allow,
 What good can reformation do!
 The blood and treasure that's laid out
 520 Is thrown away, and goes for nought.
 Are these the fruits o' th' protestation,
 The prototype of reformation,
 Which all the saints, and some, since martyr
 Wore in their hats like wedding-garters,

from these Jesuitical fanatics, The Pope himself being suspected as a favourer of Molinos, or what was called the heresy of the Quietists, "On the 13th of February, some were deputed from the Court of the Inquisition to examine him, not in the quality of Christ's vicar, or St. Peter's successor, but in the single quality Benedict Odescalchi." Baker's Hist. of the Inquisition, p. 430.

v. 518. *What good can reformation do?*] This was the cant of some of them even in their public sermons. "The people of England," says Richard Kentish, Fast Sermon before the Commons, November 24, 1647, p. 17, "once desired a reformation covenanted for a reformation, but now they hate to be reformed. Their way of reforming is sneered by the author of An Elegy upon the incomparable King Charles I. 1648, p. 11.

"Brave reformation, and a thorough one too,
 Which, to enrich yourselves, must all undo.
 Pray tell us (those that can) what fruits have grown
 From all your seeds in blood and treasure sown?
 What would you mend, when your projected state
 Doth from the best in form degenerate?
 Or why should you (of all) attempt the cure,
 Whose facts nor gospel-tests nor laws endure?
 But like unwholesome exhalations met,
 From your conjunction, only plagues beget.
 And in your circle, as imposthumes fill,
 Which by their venom their whole body kill."

v. 524. *Wore in their hats, &c.*] When the tumultuous rabble came to Westminster crying to have justice done upon the Earl of Strafford, they rolled up the protestation, or some piece of paper resembling it, and wore it in their hats, as a badge of their zeal.

5 When 'twas resolv'd by either Hóuse
 Six members quarrel to espouse?
 Did they for this draw down the rabble,
 With zeal and noises formidable;
 And make all cries about the town
 10 Join throats to cry the bishops down?
 Who, having round begirt the palace,
 (As once a month they do the gallows)
 As members gave the sign about,
 Set up their throats with hideous shout:

They might probably do the same upon the impeachment of the members. (Dr. B.) "The Buckinghamshire men were the first, whilst they expressed their love to their knight (Hampden), not their sworn oath to their King, and, instead of feathers, carried a printed protestation in their hats, as the Londoners done a little before upon the spear's point." See a tract, entitled, *The True Informer*, &c. Oxford, 1643, p. 27.

.526. *Six members quarrel to espouse.*] * The six members are the Lord Kimbolton, Mr. Pym, Mr. Hollis, Mr. Hampden, Arthur Haslerig, and Mr. Stroud, whom the King ordered to apprehend, and their papers seized, charging them of plotting with the Scots, and favouring the late tumults: but the House refused against the arrest of their persons or papers; whereupon the King having preferred articles against those members, he went in his guard to the House to demand them: but they, having refused, withdrew.

.530. *Join throats to cry the bishops down.*] "It is fresh in memory," saith the author of a tract, entitled, *Lex Talionis*, "how the city sent forth its spurious scum in multitudes to cry down the king, root and branch; who, like shoals of herrings, or swarms of locusts, lay hovering about the court with lying pamphlets, scandalous pasquils, until they forced the King from his bed, and banished the Queen from his bed, and afterwards out of the kingdom," "Good Lord," says the *True Informer*, &c. Oxford, 1643, p. 12, "what a deal of dirt was thrown in the bishops' faces! what infamous ballads were sung? what a thick cloud of diabolical hatred hung suddenly over them! so far, that a dog with a black and white face was called a *bishop*!" And it is certain these mobs were encouraged by Alderman Pennington, and

- 535 When tinkers bawl'd aloud to settle
 Church-discipline, for patching kettle;
 No fow-gelder did blow his horn
 To geld a cat, but cry'd Reform:
 The oyster-women lock'd their fish up,
 540 And trudg'd away to cry No Bishop;
 The mouse-trap men laid save-alls by,
 And 'gainst ev'l counsellors did cry;
 Botchers left old clothes in the lurch,
 And fell to turn and patch the church.
 545 Some cry'd the covenant, instead
 Of pudding-pies and ginger-bread;

other members of the House of Commons, and by some of the clergy, particularly by Dr. Burges, who called them his ban-dogs, and said he could set them on and take them off as he pleased. Wood's Athen. Oxon. vol. ii. col. 236; Echard's History of England, vol. ii. And it is no wonder that the mob without doors were so furious against them, when so much encouragement was given within. And upon one of these clamourers, who was an Alderman (and probably Pennington), it was well turned by Mr. Selden, "Mr. Speaker," says the Alderman, "there are so many clamours against such and such of the prelates, that we shall never be quiet till we have no more bishops." Mr. Selden, upon this, informs the House, "what grievous complaints there were for high misdemeanors against such and such aldermen; and therefore (says he) by a parity of reason, it is my humble motion that we have no more aldermen." L'Estrange's reflections upon Poggius's Fable of a Priest and Epiphany, part i. fab. 364. See a farther account of the mobs of those times, Εικων Βασιλευς, cap. iv.

v. 553, 554. *A strange harmonious inclination—Of all degrees to reformation.*] Those flights which seem most extravagant in our poet were really excelled by matter of fact. The Scots, in their large declaration, 1637, p. 41, begin their petition against the Common Prayer-Book, thus:—"We men, women, children, and servants, having considered." &c. Foulis's Hist. of Wicked Plots, &c. p. 91.

And some for brooms, old boots and shoes,
Bawl'd out to purge the Common-houfe:
Instead of kitchen-stuff, some cry

550 A gospel-preaching ministry;
And some for old fuits, coats, or cloak,
No surplices nor service-book:
A strange harmonious inclination
Of all degrees to reformation.

555 And is this all? Is this the end
To which these carry'ngs-on did tend?
Hath public faith, like a young heir,
For this tak'n up all sorts of ware,

v. 557, 558. *Hath public faith, like a young heir,—For this tak'n up all sorts of ware?*] This thought seems to have been borrowed from Mr. Walker, History of Independency, 1661, part i. p. 11. "The most observable thing (says he) is to see this old Parliament, like a young prodigal, take up money upon difficult terms, and entangle all they had for a security." They took up ammunition, provisions, and cloaths for their army, promising to pay for them as soon as they could raise money; and tradesmen took their words, and trusted them with their goods, upon what they called the public faith, upon a promise of eight pound *per cent.* interest, as is mentioned by most of the historians of those times: Vast quantities of plate were brought into the Parliament treasury to be coined into money for the payment of the soldiers. But the Parliament broke their public faith, and performed few of their promises; so that many of the tradesmen that trusted them broke, and many of those that brought in their plate were cheated of both their principal and interest. "Never was there such double dealing," says Mr. James Howel, Philanglus, page 146, "by any public assembly: for when the lenders upon the public faith came to demand their money, they could not have it, unless they doubled their first sum, together with the interest they received, and then they should have the value in church and crown lands; but if they doubled not both interest and principal, they should not be capable of having any lands allowed for their money. Divers (says he) to my knowledge have ruined themselves thereby, and though they clamoured and spoke high language at the parliament-doors, and were promised satisfaction, yet could not get

And run int' ev'ry tradesman's book,
 560 'Till both turn bankrupts, and are broke!
 Did faints for this bring in their plate,
 And crowd as if they came too late?
 For when they thought the Cause had nee
 Happy was he that could be rid on't. [on
 565 Did they coin pifs-pots, bowls, and flaggor
 Int' officers of horſe and dragoons;
 And into pikes and muſqueteers
 Stamp beakers, cups, and porringers?
 A thimble, bodkin, and a ſpoon,

a penny to this day :”—and divers interlopers were uſed to take theſe public faith bills for half-a-crown in the pound. See a further account of their public faith, in a tract, entitled, *A Secret Complaint; being an honeſt Letter to a doubtful Friend, abriſing the twentieth part of his eſtate, 1643, History of Independency, part i. p. 3. part ii. p. 78; a ſong entitled, The Clock Coll. of Loyal Songs, reprinted 1731, vol. ii. p. 191; Mercur Politicus, No. 387, p. 62, 63, 64; The Speech and Confefſion of the Covenant, at its Burning by the Executioner, 1671, p. Heath's Chronicle, p. 37.*

v. 561, 562. *Did faints for this bring in their plate,—And crowd as if they came too late.*] One of theſe pretended faints, who generally in his prayers pleads poverty, yet thanks God, upon this caſion, for enabling him to ſubſcribe ſome plate to the parliament. “O my good Lord God, accept of my due thanks for all thy mercies, ſpiritual and temporal, to me and mine; in ſpecial praife thee for my riches in plate, by which I am enabled to ſubſcribe fifteen pounds in plate for the uſe of the parliament, I am called upon for to do it by commiſſioners this day.” George Swathe's Prayers, p. 37.

“ ——— without ſtay

Our callings and eſtates we flung away;
 Our plate, our coin, our jewels, and our rings,
 Arms, ornaments, and all our precious things,
 To you we brought as bountifully in,
 As if they had old ruſty horſe-ſhoes been.”

Opobalfamum Anglicanum, by George Withers, Eſq. 1646,

v. 569, 570. *A thimble, bodkin, and a ſpoon,—Did ſtart up h*

- 570 Did start up living men, as soon
 As in the furnace they were thrown,
 Just like the dragon's teeth, b'ing sown.
 Then was the cause of gold and plate,
 The brethren's off' rings, consecrate,
 575 Like th' Hebrew calf, and down before it
 The saints fell prostrate to adore it:
 So say the wicked—and will you
 Make that sarcasms scandal true,
 By running after dogs and bears,
 580 Beasts more unclean than calves or steers?

men as soon, &c.] Mr. Thomas May, who styles himself Secretary of the Parliament, History of the Parliament of England, 1647, lib. ii. cap. v. p. 97, observes, "That the Parliament were able to raise forces, and arm them well, by reason of the great masses of money and plate which to that purpose was heaped up in Guild-hall, where not only the wealthiest citizens and gentlemen, who were near dwellers, brought in their large bags and goblets, but the poor sort presented their mites also, insomuch that it was a common jeer of men disaffected to the Cause to call it the Thimble and Bodkin army." See Note upon Part ii. Canto ii. v. 775; The French Report; Collection of Loyal Songs, reprinted 1731, vol. i. No. 11. p. 25; A Song upon bringing in the Plate, ib. vol. i. No. 22. p. 47; Rump Rampant, vol. ii. No. 15. p. 61.

v. 572. *Just like the dragon's teeth, b'ing sown.*] See the fable of Cadmus, Ovid. Metamorph. lib. iii. l. 502, &c.

v. 575. *Like th' Hebrew calf, and down before it, &c.*] The author of a book entitled, English and Scots Presbytery, p. 320, observes upon this ordinance, "That the seditious zealots contributed as freely, as the idolatrous Israelites, to make a golden calf; and those who did not bring in their plate, they plundered their houses, and took it away by force; and at the same time commanded the people to take up arms, under the penalty of being hanged."

v. 578. *Make that sarcasms, &c.*] * Abusive or insulting had been better; but our Knight believed the learned language more convenient to understand in than his own mother tongue.

v. 580. *Beasts more unclean than calves or steers.*] See an account of clean and unclean beasts, Lev. xi. Deut. xiv.

Have pow'rful preachers ply'd their tongues,
 And laid themselves out and their lungs;
 Us'd all means, both direct and sinister,
 I' th' power of gospel-preaching minister?
 585 Have they invented tones to win
 The women, and make them draw in

v. 581. *Have pow'rful preachers ply'd their tongues.*] Alluding to Mr Edmund Calamy, and others, who recommended this loan in a speech at Guildhall, O^c. 6, 1643, in which, among other reasons for a loan, he has the following ones: "If ever, gentlemen, you might use this speech of Bernardus Ochinus (which he hinted at before), O Happy Penny, you may use it now; Happy Money, that will purchase religion, and purchase a reformation to my posterity! O Happy Money, and blessed be God I have it to lend! and I count it the greatest opportunity that God did ever offer to the godly of this kingdom, to give them some money, to lend to this cause: And I remember in this ordinance of Parliament, it is called Advance Money; it is called an Ordinance to Advance Money towards the maintaining the Parliament Forces; and truly it is the highest advance of money to make money an instrument to advance my religion: The Lord give you hearts to believe this. For my part, I speak it in the name of myself, and in the names of these reverend ministers, we will not only speak to persuade you to contribute, but every one of us that God hath given any estate to, we will all to our utmost power; we will not only say *ite*, but *venite*." See more *id. ib.* Mr. Cate, a celebrated preacher of those times, to encourage his auditors to a liberal contribution, upon administering the sacrament, addressed them in this manner: "All ye that have contributed to the Parliament, come, and take this sacrament to your comfort." Dugdale's Short View, p. 566.

v. 585. *Have they invented tones to win, &c.*] The author of the Dialogue between Timothy and Philatheus, pref. to vol. ii. 1710, in banter of those times, says, "I knew a famous casuist, who, whenever he undertook the conversion of any of his precise neighbours, most commonly made use of this following address:—H-a-h Friend, thou art in darkness, yea in thick darkness—The Lord—he—I say, he—he shall enlighten thee. Harken to him, hear him, attend to him, advise with him; enquire for him—(raising his voice)—po—or saw—(here pull out the handkerchief) he shall enlighten thee, he shall kindle thee, he shall inflame thee, he shall consume thee, yea even he,—Heigh-ho—, (this through the nose); and by this well-tuned exordium, he
 charmed

The men, as Indians with a female
Tame elephant inveigle the male?
Have they told Prov'dence what it must do,
590 Whom to avoid, and whom to trust to?
Discover'd th' enemy's design,
And which way best to countermine?

charmed all the brethren most melodiously, and rivalled all the notes and night-caps in the neighbourhood."

v. 587, 588. *The men, as Indians with a female—Tame elephant inveigle the male.*] The manner of taking wild elephants in the kingdom of Pegu is by a tame female elephant, bred for that purpose; which being anointed with a peculiar ointment, the wild one follows her into an inclosed place, and so is taken. Purchas's Pilgrims, vol. v. 4th edit. p. 583. See a larger account, Philosophical Transactions, No. 326. vol. xxvii. p. 66, &c.; and the manner of taming elephants in England, by Mr. Strachan, Philosophical Transactions, No. 277. vol. xxiii. p. 1051.

v. 589. *Have they told Prov'dence what it must do.*] It was a common practice to inform God of the transactions of the times, "Oh my good Lord God," says Mr. G. Swathe, Prayers, p. 12, "I hear the King hath set up his standard at York against the Parliament and city of London—Look thou upon them, take their cause into thine own hand: appear thou in the cause of thy saints, the cause in hand:—It is thy cause, Lord; we know that the King is misled, deluded, and deceived by his Popish, Arminian, and temporising, rebellious malignant, faction and party," &c. "They would," says Dr. Echard, Observations on the Answer to the Enquiry into the Occasions of the Contempt of the Clergy, p. 67, "in their prayers and sermons, tell God, that they would be willing to be at any charge and trouble for him, and to do, as it were, any kindness for the Lord: the Lord might now trust them, and rely upon them, they should not fail him; they should not be unmindful of his business; his work should not stand still, nor his designs be neglected. They must needs say, that they had formerly received some favours from God, and have been, as it were, beholden to the Almighty, but they did not much question but they should find some opportunity of making some amends for the many good things, and (as I may so say) civilities, which they had received from him: indeed, as for those that are weak in the faith, and are yet but babes in Christ, it is fit that such should keep at some distance from God, should kneel before him, and stand (as I may so say) cap in hand to the Almighty: but as for those

- Prescrib'd what ways it hath to work,
 Or it will ne'er advance the kirk?
 595 Told it the news o' th' last express,
 And, after good or bad success,
 Made prayers not so like petitions
 As overtures and propositions
 (Such as the army did present
 600 To their creator, the Parliament),
 In which they freely will confess,
 They will not, cannot acquiesce,
 Unless the work be carry'd on
 In the same way they have begun,
 605 By setting church and common-weal
 All on a flame, bright as their zeal

those that are strong in all gifts, and grown up in all grace, and are come to a fulness and ripeness in the Lord Jesus, it is comely enough to take a great chair, and sit at the end of the table, and, with their cocked hats on their heads, to say, God, we thought it not amiss to call upon thee this evening, and let thee know how affairs stand; we have been very watchful since we were last with thee, and they are in a very hopeful condition; we hope that thou wilt not forget us, for we are very thoughtful of thy concerns: we do somewhat long to hear from thee; and if thou pleasest to give us such a thing (victory) we shall be (as I may so say) good to thee in something else when it lies in our way." See a remarkable Scotch prayer much to the same purpose, *Scourge*, by Mr. Lewis, No. 16. p. 130. edit. 1717.

v. 602. *They will not, cannot acquiesce.*] Alluding probably to their saucy expostulations with God from the pulpit. Mr. Vives, in St. Clement's Church, near Temple-Bar, used the following words: "O Lord, thou hast never given us a victory this long while, for all our frequent fasting: what dost thou mean, O Lord, to fling into a ditch, and there to leave us?" Dugdale's *Short View of the Troubles*, p. 570. And one Robinson, in his prayer at Southampton, August 25, 1642, expressed himself in the following manner: "O God, O God, many are the hands that are
 ·lift

On which the saints were all a-gog,
 And all this for a bear and dog?
 The Parliament drew up petitions
 610 To 'tself, and sent them, like commissions,
 To well-affected persons down,
 In every city and great town;
 With power to levy horse and men,
 Only to bring them back again;
 615 For this did many, many a mile,
 Ride manfully in rank and file,
 With papers in their hats that shew'd
 As if they to the pillory rode.
 Have all these courses, these efforts,
 620 Been try'd by people of all sorts,

lift up against us; but there is one, God, it is thou thyself, O Father, who does us more mischief than they all." See Seppen's Preacher's Guard and Guide. They seemed to encourage this sauciness in their public sermons. "Gather upon God," says Mr. R. Harris, Fast Sermon before the Commons, May 25, 1642, p. 18, "and hold him to it as Jacob did; press him with his precepts, with his promises, with his hand, with his seal, with his oath, till we do *δυσωπειν*, as some Greek fathers boldly say; that is, if I may speak it reverently enough, put the Lord out of countenance, put him, as you would say, to the blush, unless we be masters of our requests."

v. 609. *The Parliament drew up petitions.*] When the seditious members of the House of Commons wanted to have any thing pass the House which they feared would meet with opposition, they would draw up a petition to the Parliament, and send it to their friends in the country to get it signed, and brought it up to the Parliament by as many as could be prevailed upon to do it. Their way of doing it, as Lord Clarendon observes, History of the Rebellion, vol. i. p. 161, "was to prepare a petition, very modest and dutiful for the form, and for the matter not very unreasonable; and to communicate it at some public meeting, where care was taken it should be received with approbation: the subscription of a very few hands filled the paper itself where the petition was written,

- Velis & remis, omnibus nervis,*
 And all t' advance the Cause's service?
 And shall all now be thrown away
 In petulant intestine fray?
- 625 Shall we that in the cov'nant swore,
 Each man of us to run before
 Another, still, in reformation,
 Give dogs and bears a dispensation?
 How will dissenting brethren relish it?
- 630 What will malignants say? *videlicet,*
 That each man swore to do his best
 To damn and perjure all the rest?
 And bid the devil take the hindmost,
 Which at this race is like to win most.
- 635 They'll say our bus'ness, to reform

written, and therefore many more sheets were annexed for the reception of the numbers, which gave all the credit, and procured all the countenance to the undertaking. When a multitude of hands were procured, the petition itself was cut off, and another framed, agreeable to the design in hand, and annexed to the long list of names which was subscribed to the former; by this means many men found their names subscribed to petitions which they before had never heard."

v. 621. *Velis et remis, omnibus nervis.*] The ancients made use of galleys with sails and oars, *vid.* Lucan. *Pharsal.* passim. So are the galleys now rowed by slaves at Leghorn, &c. in calm weather, when their sails are of little service. All that Mr. Butts means is, that they did it with all their might.

v. 630. *What will malignants say, &c.*] "By *malignants*," signifies the writer of a Letter, without any superscription, that the people may see the intentions of those whom they have followed; printed in the year 1643, p. 6, "you intend all such who believe that more obedience is to be given to the acts of former Parliaments than to the orders and votes of this."

v. 637. *For to subscribe, unsight unscen.*] See the solemn League and Covenant, in Lord Clarendon's Hist. of the Rebellion, vol. p. 21

The church and state, is but a worm;
 For to subscribe, unsight unseen,
 To an unknown church discipline,
 What is it else, but before-hand
 640 T' engage, and after understand?
 For when we swore to carry on
 The present reformation,
 According to the purest mode
 Of churches best reform'd abroad,
 645 What did we else but make a vow
 To do we know not what, nor how?
 For no three of us will agree
 Where or what churches these should be;
 And is indeed the self-same case
 650 With theirs that swore *et cæteras*;

p. 287, where they promise to reform the church according to the best reformed churches, though none of them knew, neither could they agree, which churches were best reformed, and very few, if any, of them knew which was the true form of those churches. (Dr. B.)

v. 639, 640. *What is it else, but before-hand—T' engage and after understand?*] Of this kind was the casuistry of the Mayor and Jurats of Hastings, one of the Cinque Ports, who would have had some of the Assistants to swear in general to assist them, and afterwards they should know the particulars; and when they scrupled, they told them, "They need not to be so scrupulous, though they did not know what they swore unto; it was no harm, for they had taken the same oath themselves to do that which they were to assist them in." *Mercurius Rusticus*, No. 15, p. 163, 164.

v. 647, 648. *For no three of us will agree—Where or what churches these should be.*] See this proved in their behaviour at the Treaty of Uxbridge, Lord Clarendon's History of the Rebellion, vol. ii. p. 447. 448.

v. 650. *With theirs that swore et cæteras.*] In the Convocation that sat at the beginning of 1640, there was an oath framed, see canon vi. of 1640, which all the clergy were bound to take, in which

Or the French league, in which men vow'd
 To fight to the last drop of blood.
 These slanders will be thrown upon
 The Cause and work we carry on,
 655 If we permit men to run headlong
 T' exorbitances fit for Bedlam;
 Rather than gospel-walking times,
 When slightest sins are greatest crimes.
 But we the matter so shall handle
 660 As to remove that odious scandal;

which was this clause: "Nor will I ever give my consent to alter the government of this church, by archbishops, bishops, deans, archdeacons," &c. This was loudly clamoured at, and called swearing to they knew not what: and a book was published, London, 1641, entitled, *The Anatomy of &c. or, The Unfolding of that dangerous Clause of the Sixth Canon.* Our poet has plainly in this place shewn his impartiality; the faulty and ridiculous on one side, as well as the other, feel the lash of his pen. The satire is fine and pungent in comparing the &c. oath with the covenant oath; neither of which were strictly defensible. His brother satirist, Cleveland, also could not permit so great an absurdity to pass by him unlash'd; but does it in the person of a Puritan zealot, and thereby cuts doubly:

"Who swears &c. swears more oaths at once
 Than Cerberus out of his triple scone:
 Who views it well, with the same eye beholds
 The old half serpent in his num'rous folds
 Accurs'd —
 Oh Booker, Booker, how com'st thou to lack
 This sign in thy prophetic almanac?
 — I cannot half untruss
 Et cætera, it is so abominous.
 The Trojan nag was not so fully lin'd;
 Unrip &c. and you shall find
 Og the great commissary, and, which is worse,
 The apparitor upon his skew-bald horse.
 Then finally, my babe of grace, forbear
 Et cætera, 'twill be too far to swear:
 For 'tis, to speak in a familiar style,
 A Yorkshire wea-bit, longer than a mile."

Nay,

In name of King and Parliament,
 I charge ye all, no more foment
 This feud, but keep the peace between
 Your brethren and your countrymen;
 665 And to those places straight repair
 Where your respective dwellings are.
 But to that purpose first surrender
 The fiddler, as the prime offender,
 Th' incendiary vile, that is chief
 670 Author and engineer of mischief;

Nay, he elsewhere couples it with the cant word *smectymnus* (the club divines), and says, "The banns of marriage were asked between them, that the Convocation and the Commons were to be the guests; and the priest Molesey, or Sancta Clara, were to tie the foxes tails together." Could any thing be said more severe and satirical? (Mr. B.)

v. 651. *Or the French league.*] * "The Holy League in France, designed and made for the extirpation of the Protestant religion, was the original out of which the solemn league and covenant here was (with difference only of circumstances) most faithfully transcribed. Nor did the success of both differ more than the intent and purpose; for after the destruction of vast numbers of people of all sorts, both ended with the murder of two kings, whom they had both sworn to defend: and as our covenanters swore every man to run one before another in the way of reformation, so did the French, in the Holy League, to fight to the last drop of blood." Mr. Robert Gordon, see History of the Illustrious Family of Gordon, vol. ii. p. 197, speaking of the solemn league and covenant, compares it to the Holy League in France; and observes, "that they were as like as one egg to another; the one was nursed by the Jesuits, the other by the then Scots Presbyterians, Simeon and Levi;" and he informs us, p. 199, "That Sir William Dugdale (short View) has run the comparison paragraph by paragraph; and that some signed it with their own blood instead of ink." See likewise History of English and Scotch Presbytery, edit. 1659, chap. x. p. 88.

v. 667, 668. *But to that purpose first surrender—The fiddler, &c.*] This is meant as a ridicule on the clamours of the Parliament against evil counsellors, and their demands to have them given up to justice. (Mr. W.)

That makes division between friends,
 For profane and malignant ends.
 He and that engine of vile noise,
 On which illegally he plays,
 675 Shall (*dictum factum*) both be brought
 To condign punishment, as they ought.
 This must be done, and I would fain see
 Mortal so sturdy as to gain-say;
 For then I'll take another course,
 680 And soon reduce you all by force.
 This said, he clapp'd his hand on sword,
 To shew he meant to keep his word.

v. 673, 674, 675, 676. *He and that engine of vile noise,—On which illegally he plays,—Shall (dictum factum) both be brought—To condign punishment, as they ought.*] The threatening punishment to the fiddle was much like the threats of the pragmatistical troopers to punish Ralph Dobbin's waggon, of which we have the following merry account, *Plain Dealer*, published 1734, vol. i. p. 256. "I was driving (says he) into a town upon the 29th of May, where my waggon was to dine: there came up in a great rage seven or eight of the troopers that were quartered there, and asked what I bushed out my horses for? I told them to drive flies away. But they said I was a Jacobite rascal, that my horses were guilty of high treason, and my waggon ought to be hanged. I answered, it was already drawn, and within a yard or two of being quartered: but as to being hanged, it was a compliment we had no occasion for, and therefore desired them to take it back again, and keep it in their own hands till they had an opportunity to make use of it. I had no sooner spoke these words, but they fell upon me like thunder, stripped my cattle in a twinkling, and beat me black and blue with my own oak-branches."

v. 683, 684. *But Talgol, who had long suppress'd—Inflamed wrath in glowing breast, &c.*] It may be asked, Why Talgol was the first in answering the Knight, when it seems more incumbent upon the bearward to make a defence? Probably Talgol might then be a Cavalier; for the character the poet has given him doth not infer the contrary, and his answer carries strong indications to justify the conjecture. The Knight had unluckily exposed to view the plotting

But Talgol, who had long suppress'd
 Inflamed wrath in glowing breast,
 685 Which now began to rage and burn as
 Implacably as flame in furnace,
 Thus answer'd him: Thou vermin wretched
 As e'er in measled pork was hatched,
 Thou tail of worship, that dost grow
 690 On rump of justice as of cow,
 How dar'st thou, with that fullen luggage
 O' th' self, old iron, and other baggage,
 With which thy steed of bones and leather
 Has broke his wind in halting hither;

plotting designs of his party, which gave Talgol an opportunity to vent his natural inclination to ridicule them. This confirms me in an opinion that he was then a loyalist, notwithstanding what Sir R. L'Estrange has asserted to the contrary. (Mr. B.)

v. 689. *Thou tail of worship.*] A home reflection upon the justices of the peace in those times; many of which, as has been observed, were of the lowest rank of the people, and the best probably were butchers, carpenters, horsekeepers, as some have been within our memory; and very applicable would the words of Notch, the brewer's clerk, to the groom of the revels, Ben Jonson's *Masque of Augurs*, Works, p. 82, have been to many of the worshipful ones of those times. "Sure, by your language, you were never meant for a courtier; howsoever it hath been your ill fortune to have been taken out of the nest young, you are some constable's egg, some widgeon of authority, you are so easily offended." See Miramont's treatment of his brother Brisac the justice, Beaumont and Fletcher's *Elder Brother*, act ii. sc. 1; and as they made such mean persons justices of the peace, that they might more easily govern them, Cromwell afterwards took the same method in the choice of high sheriffs, whome he appointed from yeomen, or the lowest tradesmen, that he could confide in, the expence of retinue and treating the judges being taken away. Heath's Chronicle, p. 401.

v. 694. *Is lam'd and tir'd in halting hither.*] Thus it stands in the two Irish editions of 1664.

- 695 How durst th', I say, adventure thus
 T' oppose thy lumber against us?
 Could thine impertinence find out
 No work t' employ itself about,
 Where thou, secure from wooden blow,
 700 Thy busy vanity might'ft show?
 Was no dispute a-foot between
 The caterwauling bretheren?
 No subtle question rais'd among
 Those out-o'-their wits, and those i' th' wrong
 705 No prize between those combatants
 O' th' times, the land and water saints,
 Where thou might'ft stickle, without hazar
 Of outrage to thy hide and mazzard;

v. 702. *The caterwauling bretheren?*] A writer of those times *Umbra Comitiorum*, or Cambridge Commencement in Types, p. (penes me) thus styles the Presbyterians: "How did the rampa brotherhood (says he) play their prize, and caterwaul one another?" But Mr. Butler designed this probably as a sneer up the Assembly of Divines, and some of their curious and subtle debates; for which our poet has lashed them in another work. "Mr. Selden," says he, *Remains*, 2d edit. 1727, p. 226, "visits the Assembly as Persians used to see wild asses fight; when the Commons have tired him with their new law, these brethren resist him with their mad gospel; they lately were gruelled betwixt Jerusalem and Jericho, they knew not the distance betwixt the two places; one cried twenty miles, another ten. It was concluded seven, for this reason, that fish was brought from Jeric to Jerusalem market: Mr. Selden smiled and said, perhaps they were salt-fish, and so stopped their mouths." And as to their notations, many of them were no better than Peter Harrifon who observed of the two tables of stone, that they were made Shittim-wood. *Umbra Comitior. Sc.* p. 7.

v. 706. — *the land and water saints.*] The Presbyterians & Anabaptists.

v. 708. — *mazzard.*] Face.

And not for want of bus'ness come
 710 To us, to be thus troublesome,
 To interrupt our better sort
 Of disputants, and spoil our sport?
 Was there no felony, no bawd,
 Cut-purse, nor burglary abroad?
 715 No stolen pig, nor plunder'd goose,
 To tie thee up from breaking loose?
 No ale unlicens'd, broken hedge
 For which thou statute might'st alledge,
 To keep thee busy from foul evil,
 720 And ~~shame~~ due to thee from the devil?
 Did no committee sit, where he
 Might cut out journey-work for thee?

v. 713. *Was there no felony, &c.*] These properly were cognizable by him as a justice of the peace.

v. 717, 718. *No ale unlicens'd, broken hedge,—For which thou statute might'st alledge.*] Ale-houses are to be licensed by justices of the peace, who have power to put them down by 5th and 6th Edward VI. cap. xxv. &c. see Jacob's Law Dictionary: and, by 43d Eliz. cap. vii. hedge-breakers shall pay such damages as a justice shall think fit; and if not able, shall be committed to the constable, to be whipped. See Jacob's, &c.

v. 720. *And shame due to thee from the devil.*] An expression used by Sancho Pancha; Don Quixote, vol. i. chap. xi. p. 281.

v. 721. *Did no committee sit.*] Some short account has already been given of committees and their oppressions; to which the author of a poem, entitled, Sir John Birkenhead revived, p. 3, alludes, in the following lines:

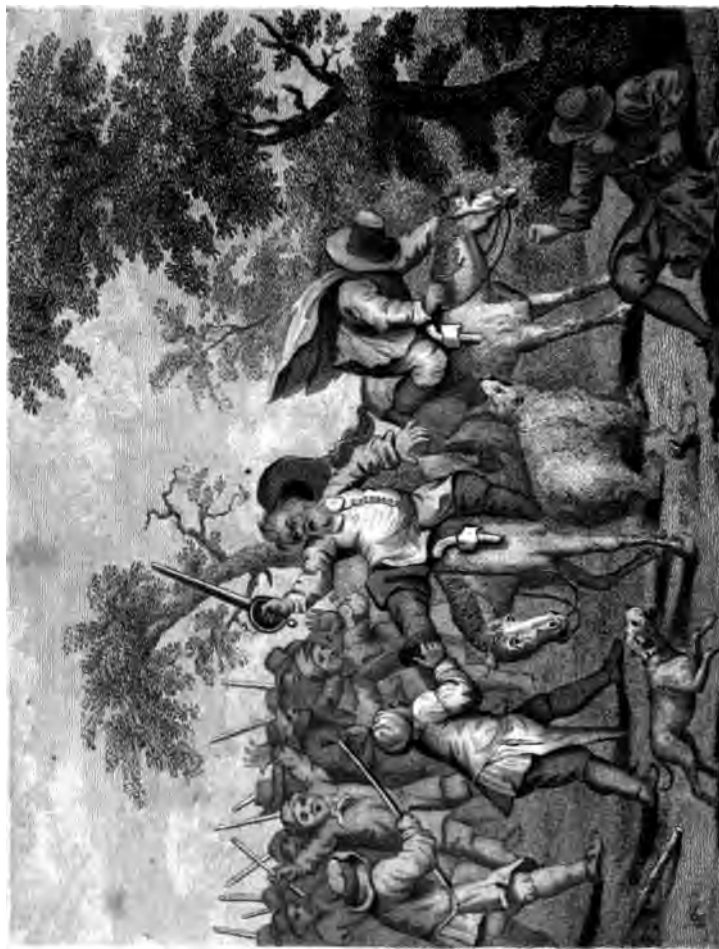
“The plow stands still, and trade is small,
 For goods, lands, towns, and cities;
 Nay, I dare say, the devil and all
 Pay tribute to committees.”

And Mr. Walker observes, History of Independency, part i. p. 67, That to historize them at large (namely the grievances from committees) would require a volume as big as the Book of Martyrs;

- With many a stiff thwack, many a bang,
 Hard crab tree and old iron rang;
 While none that saw them could divine
 To which side conquest would incline;
 835 Until Magnano, who did envy
 That two should with so many men vie,
 By subtle stratagem of brain
 Perform'd what force could ne'er attain;
 For he, by foul hap, having found
 840 Where thistles grew, on barren ground,
 In haste he drew his weapon out,
 And having cropp'd them from the root,
 He clapp'd them underneath the tail
 Of steed, with pricks as sharp as nail.
 845 The angry beast did straight resent
 The wrong done to his fundament,
 Began to kick, and fling, and wince,

v. 843, 844. *He clapp'd them underneath the tail—Of steed, with pricks as sharp as nail.*] This stratagem was likewise practised upon Don Quixote's Rosinante, and Sancho's Dapple, see vol. iv. chap. lxi. p. 617, and had like to have proved as fatal to all three as that mentioned by Ælian, made use of by the Crotoniates against the Sybarites. The latter were a voluptuous people, and careless of all useful and reputable arts, which was at length their ruin: for, having taught their horses to dance to the pipe, the Crotoniates, their enemies, being apprised of it, made war upon them, and brought into the field of battle such a number of pipers, that when the Sybarites horses heard them, they immediately fell a dancing, as they used to do at their entertainments, and by that means so disordered the army, that their enemies easily routed them: a great many of their horses also ran away with their riders, Athenæus says, into the enemies camp, to dance to the sound of the pipe: (according to Monsieur Huet's Treatise of Romances, p. 67, the town of Sybares was absolutely ruined by the Crotoniates 500 years before Ovid's time) vid. Plinii Nat. Hist. lib. viii. cap. xlii; Guidonis Pancirolli Rer. Memorab. part i. p. 224; Antiquity explained





As if h' had been beside his sense,
 Striving to disengage from thistle,
 850 That gall'd him sorely under his tail;
 Instead of which he threw the pack
 Of Squire and baggage from his back,
 And blund'ring still, with smarting rump,
 855 He gave the Knight's steed such a thump
 As made him reel. The Knight did stoop,
 And sat on further side aslope.
 This Talgol viewing, who had now
 By flight escap'd the fatal blow,
 He rally'd, and again fell to 't:
 860 For catching foe by nearer foot,
 He lifted with such might and strength,
 As would have hurl'd him thrice his length,
 And dash'd his brains (if any) out;

plained by Mountfaucon, vol. iii. part ii. b. ii. ch. xii. p. 173;
 Burdett's Argen. lib. i. cap. xiii. See a remarkable stratagem used
 by the English, by which they defeated the Scotch army, Mr.
 Hearne's Glossary to Peter Langtoft's Chronicle, p. 567

v. 844. *With prickles sharper than a nail.*] 1674 to 1704 inclusive.
 v. 846. *And feel regret on fundament.*] In the two first editions
 of 1663.

v. 847. *Began to kick, and fling, and wince.*] This thought imi-
 tated by Mr. Cotton, Virgil-Travestie, book iv. p. 99.

"Even as a filly never ridden,
 When by the jockie first bestridden,
 If naughty boys do thrust a nettle
 Under her dock, to try her mettle,
 Does rise and plunge, curvet and kick,
 Enough to break the rider's neck."

See Don Quixote, vol. iii. chap. xi. p. 101, 102.

v. 855. *That stagger'd him.*] 1674 to 1700 inclusive.

v. 863. *And dash'd his brains (if any) out.*] See Don Quixote,
 vol. i. book i. chap. ii. p. 12. The shallowness of Hudibras's un-
 derstanding, from the manner in which our Poet expresses him-
 self,

But Mars, who still protects the stout,
 865 In pudding-time came to his aid,
 And under him the Bear convey'd;
 The Bear, upon whose soft fur-gown
 The Knight with all his weight fell down.
 The friendly rug preserv'd the ground,
 870 And headlong Knight, from bruise or wound:
 Like feather-bed betwixt a wall
 And heavy brunt of cannon-ball.
 As Sancho on a blanket fell,
 And had no hurt, ours far'd as well
 875 In body, though his mighty spirit,
 B'ing heavy, did not so well bear it.
 The Bear was in a greater fright,
 Beat down, and worsted by the Knight.
 He roar'd, and rag'd, and flung about,
 880 To shake off bondage from his snout.

self, was probably such, to use Dr. Baynard's homely expression, *History of Cold Baths*, p. 16. "That the short legs of a louse might have waded his understanding, and not have been wet to the knees:" or Ben Jonson's *Explorata*, or *Discoveries*, p. 97, "That one might have sounded his wit, and found the depth of it with one's middle finger:" or he was of Abel's cast, in the Committee, who complained, "That Colonel Careless came forcibly upon him, and, he feared, had bruised some intellectuals within his stomach."

v. 864, 865. *But Mars, who still protects the stout,—In pudding-time came to his aid.*] I would here observe the judgment of the Poet. Mars is introduced to the Knight's advantage, as Pallas had been before to his disappointment: It was reasonable that the God of War should come in to his assistance, since a Goddess had interested herself on the side of his enemies, agreeable to Homer and Virgil. Had the Knight directly fallen to the ground, he had been probably disabled from future action, and consequently the battle would too soon have been determined. Besides, we may observe a beautiful gradation, to the honour of the hero:

His wrath inflam'd boil'd o'er, and from
 His jaws of death he threw the foam;
 Fury in stranger postures threw him,
 And more than ever herald drew him:
 885 He tore the earth, which he had sav'd
 From squelch of Knight, and storm'd and rav'd
 And vex'd the more, because the harms
 He felt were 'gainst the law of arms:
 For men he always took to be
 890 His friends, and dogs the enemy;
 Who never so much hurt had done him,
 As his own side did falling on him:
 It griev'd him to the guts, that they,
 For whom h' had fought so many a fray,
 895 And serv'd with loss of blood so long,
 Should offer such inhuman wrong;

hero: He falls upon the bear, the bear breaks loose, and the spectators run; so that the Knight's fall is the primary cause of this rout, and he might justly, as he afterwards did, ascribe the honour of the victory to himself. (Mr. B.)

v. 871, 872. *Like feather-bed betwixt a wall—And heavy brunt of cannon-ball.*] Alluding probably to old books of fortification.

v. 873, 874. *As Sancho on a blanket fell,—And had no hurt,—*] Alluding to Sancho's being tossed in a blanket, at the inn which Don Quixote took for a castle, see vol. i. chap. viii. p. 161, by four Segovia clothiers, two Cordova point-makers, and two Seville hucksters.

v. 884. *And more than ever herald drew him.*] It is common with the painters of signs to draw animals more furious than they are in nature.

v. 893. *It griev'd him to the guts, &c.*] "Sblood," says Falstaff to Prince Henry, Shakespeare's Henry IV. first part, vol. iii. p. 350, "I am as melancholy as a gibbed cat, or a lugged bear."

v. 897,

Wrong of unsoldier-like condition,
 For which he flung down his commission,
 And laid about him, till his nose
 900 From thrall of ring of cord broke loose.
 Soon as he felt himself enlarg'd,
 Through thickest of his foes he charg'd,
 And made way through th' amazed crew,
 Some he o'er-ran, and some o'erthrew,
 905 But took none; for, by hasty flight,
 He strove t' escape pursuit of Knight,
 From whom he fled with as much haste
 And dread, as he the rabble chas'd;
 In haste he fled, and so did they,
 910 Each and his fear a sev'ral way.
 Crowdero only kept the field,
 Not stirring from the place he held,

v. 897, 898. *Wrong of unsoldier-like condition,—For which he flung down his commission.*] A ridicule on the petulant behaviour of the military men in the Civil Wars; it being the usual way for those of either party, at a distressful juncture, to come to the King or Parliament with some unreasonable demands, which if not complied with, they would throw up their commissions, and go over to the opposite side, pretending, that they could not in honour serve any longer under such unsoldier-like indignities. These unhappy times afforded many instances of that kind; as Hurry, Middleton, Cooper, &c. (Mr.W.)

v. 906. *He strove t' avoid the conquering Knight.*] In edit. 1674, 84, 89, 94, 1700, 1704, restored 1710, as above.

v. 909, 910. *In haste he fled, and so did they,—Each and his fear a sev'ral way.*] Mr. Gayton, in his notes upon Don Quixote, chap. vii. p. 114, makes mention of a counterfeit cripple, who was scared with a bear that broke loose from his keepers, and took directly upon a pass where the dissembling beggar ply'd: he seeing the bear make up to the place, when he could not, upon his crutches, without apparent attachment, escape without the help of sudden

- Though beaten down and wounded fore,
 I' th' fiddle, and a leg that bore
 915 One side of him, not that of bone,
 But much it's better, th' wooden one.
 He spying Hudibras lie strew'd
 Upon the ground, like log of wood,
 With fright of fall, supposed wound,
 920 And loss of urine, in a fwound,
 In haste he snatch'd the wooden limb
 That, hurt in th' ancle, lay by him,
 And fitting it for sudden fight,
 Straight drew it up, t' attack the Knight;
 925 For getting up on stump and huckle,
 He with the foe began to buckle,
 Vowing to be reveng'd for breach
 Of crowd and skin upon the wretch,

sudden wit, cut the ligaments of his wooden supporters, and having recovered the use of his natural legs, tho' he came thither crippled, he ran away straight.

v. 917. *He spying Hudibras lie strew'd.*]

" ————— Now had the carle (clown)

Alighted from his tiger, and his hands
 Discharged of his bowe, and deadly quarle
 To seize upon his foe, flat lying on the marle."

Spenser's Fairy Queen, book ii. canto xi. stan. 32.

v. 920. — *cast in a fwound.*] In the two first editions of 1663.
 — *And loss of urine, in a fwound.*] The effect of fear probably in our Knight: The like befell him upon another occasion, see Dunstable Downes, Mr. Butler's Remains, p. 99, 100; though people have been thus affected from different causes. Dr. Derham, in his Physico-Theology, book iv. chap. iii. makes mention of one person, upon whom the hearing of a bagpipe would have this effect; and of another, who was affected in like manner with the running of a tap.

v. 923. *And lifting it, &c.*] In the two first editions of 1663,

v. 924. — *To fall on Knight.*] In the two first edit.

v. 932.

- Sole author of all detriment
 930 He and his fiddle underwent.
 But Ralpho (who had now begun
 T' adventure resurrection
 From heavy squelch, and had got up
 Upon his legs, with sprained crup)
 935 Looking about, beheld pernicion
 Approaching Knight from fell musician,
 He snatch'd his whinyard up, that fled
 When he was falling off his steed
 (As rats do from a falling house)
 940 To hide itself from rage of blows;
 And, wing'd with speed and fury, flew
 To rescue Knight from black and blue.
 Which ere he could atchieve his sconce
 The leg encounter'd twice and once:
 945 And now 'twas rais'd to smite again,

v. 932. *T' adventure resurrection.*] A ridicule on the affectation of the sectaries, in using only scripture phrases. (Mr.W.)

v. 935, 936. *Looking about, beheld the bard,—To charge the Knight intranc'd prepar'd.*] Thus in edit. 1674, 84, 89, 94, 1700, 1704, restored 1710.

v. 937. — *whinyard.*] See Bailey's Dictionary, folio.

v. 939. *As rats do from a falling house.*] See Shakespeare's Tempest, Mr. Theobald's edit. 1733, p. 11.

v. 942. *To rescue Knight from black and blue.*] See Spenser's Fairy Queen, vol. ii. p. 336.

v. 944. *The skin encounter'd, &c.*] In the two first edit. of 1663. — *The leg encounter'd twice and once.*] A ridicule on the poetical way of expressing numbers. (Mr.W.) There are several instances in Shakespeare.

"*Moth.* Then I am sure you know how much that gross sum of deuce-ace amounts to.

Armado.

When Ralpho thrust himself between.
 He took the blow upon his arm,
 To shield the Knight from further harm;
 And, joining wrath with force, bestow'd
 950 On th' wooden member such a load,
 That down it fell, and with it bore
 Crowdero, whom it propp'd before.
 To whom the Squire right nimbly run,
 And setting conqu'ring foot upon
 955 His trunk, thus spoke: What desp'rate frenzy
 Made thee (thou whelp of sin) to fancy
 Thyself, and all that coward rabble,
 T' encounter us in battle able?
 How durst th', I say, oppose thy curship
 960 'Gainst arms, authority, and worship,
 And Hudibras or me provoke,
 Though all thy limbs were heart of oak,

Armado. It doth amount to one more than two:

Moth. Which the base vulgar call three."

Shakespeare's *Love's Labour lost*, act i. vol. ii. p. 100.

"*Falst.* I did not think Mr. Silence had been a man of this mettle.

Sil. Who I? I have been merry twice and once ere now."

Shakespeare's *Henry IV.* act v. vol. iii. p. 533.

"Twice and once the hedge-pig whin'd."

Macbeth, act iv. vol. v. p. 438.

v. 947. — *on side and arm.*] Two editions of 1663.

v. 948. *To shield the Knight entranc'd from harm.*] In the two first editions.

v. 956. *Thou whelp of sin.*] They frequently called the clergy of the established church *dogs*. Sir Francis Seymour, in a speech in Parliament 1641, p. 3, calls them *dumb dogs* that cannot speak a word for God. Mr. Cate, in a sermon in Milk-street, 1643, calls them *dumb dogs* and *greedy dogs*; L'Estrange's *Dissenters Sayings*, part i. § iv. p. 13: and he called prelacy a *whelp*, id. ib. p. 14, as

And th' other half of thee as good
 To bear out blows as that of wood?
 965 Could not the whipping-post prevail
 With all its rhet'ric, nor the jail,
 To keep from flaying scourge thy skin,
 And ankle free from iron gin?
 Which now thou shalt—but first our care
 970 Must see how Hudibras does fare.
 This said, he gently rais'd the Knight,
 And set him on his bum upright:
 To rouse him from lethargic dump,

Penry had long before called the public prayers of the church *the blind whelps of an ignorant devotion*. L'Estrange, *ibid.* p. 13.

v. 969, 970. — *but first our care—Must see how Hudibras doth fare.*] Ralpho was at this time too much concerned for his master to hold long disputation with the fiddler: he leaves him therefore to assist the Knight, who lay senseless. This passage may be compared with a parallel one in the Iliad, b. xv. Apollo finds Hector insensible, lying near a stream; he revives him and animates him with his former vigour, but withal asks, How he came into that disconsolate condition? Hector answers, that he had almost been stunned to the shades by a blow from Ajax. The comparison I would make between them is, that Hector does not return to himself in so lively a manner as Hudibras; and this is the more wonderful, because Hector was assisted by a deity, and Hudibras only by a servant.

“ There Hector, seated by the stream, he sees
 His sense returning with the coming breeze;
 Again his pulses beat, his spirits rise,
 Again his lov'd companions meet his eyes!
 The fainting hero, as the vision bright
 Stood shining o'er him, half unseal'd his sight;
 What bless'd immortal, what commanding breath,
 Thus wakens Hector from the sleep of death?
 Ev'n yet, methinks, the gliding ghosts I spy,
 And hell's black horrors swim before my eye.” Pope.

I doubt not but the reader will do justice to our Poet, by comparing his imitation; and he will at one view be able to determine which of them deserves the preference. (Mr. B.)

He tweak'd his nose, with gentle thump
 5 Knock'd on his breast, as if't had been
 To raise the spirits lodg'd within.
 They, waken'd with the noise, did fly,
 From inward room, to window eye,
 And gently op'ning lid, the casement,
 o Look'd out, but yet with some amazement.
 This gladdened Ralpho much to see,
 Who thus bespoke the Knight: Quoth he,
 Tweaking his nose, You are, Great Sir,
 A self-denying conqueror;

. 973, 974. *To rouse him from lethargic dump—He tweak'd his*
&c.—] The usefulness of this practice is set forth by Lapet,
 coward, in the following manner:

Lap. For the twinge by the nose,
 certainly unfightly, so my tables say;
 helps against the head-ach wond'rous strangely.

Samont. Is't possible?

ap. Oh, your crush'd nostrils flakes your opilation,
 makes your pent powers flush to wholesome sneezes.

Sam. I never thought there had been half that virtue
 wrung nose before.

ap. Oh plenitude, Sir."

Nice Valour, or Passionate Madness, act iii. Beaumont and
 cher's Plays, folio ed. 1679, part ii. p. 498.

. 978. *From inward room, &c.]* A ridicule on affected meta-
 rs in poetry. (Mr. W.)

. 984. *A self-denying conqueror.]* Alluding to the self-denying
 nance, by which all the Members of the Two Houses were
 ged to quit their civil and military employments. This ordi-
 ce was brought in by Mr. Zouch Tate, in the year 1644, with
 sign of outing the Lord General, the Earl of Essex, who was
 iend to peace; and at the same time of altering the constitu-
 . See Whitelocke's Memorials, 2d edition, p. 118; and yet
 mwell was dispensed with to be General of the horse, White-
 e, *ibid.* p. 151, 152. Mr. Butler probably designed in this place
 eer Sir Samuel Luke, his hero, who was likewise dispensed
 for a small time: "June 1645, upon the danger of Newport

- 985 As high, victorious, and great,
 As e'er fought for the churches yet,
 If you will give yourself but leave
 To make out what y' already have;
 That's victory. The foe, for dread
 990 Of your nine-worthiness, is fled,
 All, save Crowdero, for whose sake
 You did th' espous'd Cause undertake:
 And he lies pris'ner at your feet,
 To be dispos'd as you think meet,
 995 Either for life, or death, or sale,
 The gallows, or perpetual jail:
 For one wink of your powerful eye

Pagnel, the King drawing that way, upon the petition of the inhabitants, Sir Samuel Luke was continued Governor there for twenty days, notwithstanding the self-denying ordinance, White-locke, *ib.* p. 149. See a farther account of the self-denying ordinance, Ld. Clarendon's *Hist. of the Rebellion*, vol. ii. p. 437, 466, 486. Mr. Walker observes, *Hist. of Independency*, part i. p. 127, that if all Members should be enjoined to be self-denying men, there would be few godly men left in the house. How should the saints possess the good things of this world?

v. 1005. *Though dispensations.*] Dispensations, outgoings, carryings on, nothingness, ownings, and several other words to be met with in this poem, were the cant words of those times, as has been before intimated, Part I. Canto i. v. 109. And it is observed by the Author of *A Dialogue between Timothy and Philatheus*, vol. ii. p. 61, "That our ancestors thought it proper to oppose their *materia* and *forma*, *species*, *intelligibiles*, *occulta qualitas*, *materia subtilis*, *antiperistasis*, et *nec quid*, *nec quale*, *nec quantum*, to the then fashionable gibberish, *saints*, *people of the Lord*, *the Lord's work*, *light*, *malignancy*, *Babylon*, *Popery*, *Antichrist*, *preaching gospel and truth*," &c.

v. 1009. *Yet as the wicked have no right, &c.*] It was a principle maintained by the rebels of those days, That dominion is founded in grace, and therefore, if a man wanted grace (in their opinion), if he was not a saint or a godly man, he had no right to any lands,

Must sentence him to live or die.
 His fiddle is your proper purchase,
 10 Won in the service of the churches;
 And by your doom must be allow'd
 To be, or be no more, a *crowd*.
 For though success did not confer
 Just title on the conqueror;
 15 Though dispensations were not strong
 Conclusions, whether right or wrong;
 Although out-goings did confirm,
 And owning were but a mere term:
 Yet as the wicked have no right
 20 To th' creature, though usurp'd by might,

goods, or chattels; the saints, as the Squire says, had a right to all, and might take it, wherever they had power to do so. See this exemplified in the cases of Mr. Cornelius, *Mercurius* No. 3, p. 34, 35; Mrs. Dalton of Dulham in Suffolk, No. 13, p. 146; in the Cavalier, whose money was seized by rebel officers, as his debtor, a Roundhead, was carrying it on, with a request to the Parliament, that the bond might be urged in favour of the Roundhead; *Impartial Examination* r. Neal's second vol. of the History of the Puritans, p. 376; Marmaduke Langdale, a Cavalier, who had bought an estate of William Constable, a Roundhead, and paid for it 25,000l. Parliament notwithstanding restored the estate to Sir William, on repayment of the purchase money to Sir Marmaduke, *Tracts of Independency*, part i. p. 173. And a debt of 1900l. from Colonel William Hillyard to Colonel William Ashburnham was defired, in a letter to secretary Thurloe, to be sequestered, and that an order of council might be obtained to enjoin Hillyard to pay the money into some treasury (for the use of the king, no doubt); Thurloe's State papers, vol. ii. p. 357. Widow Otter seems to have been of this opinion, see Cowley's *Cutter* *Woman-street*, act ii. scene viii. in her advice to Colonel Jolly; *for incomes* (says she) Mr. Colonel—my husband Baremore never sought for incomes but he had some blessing followed immediately.—He sought for them in Bucklersbury, and three years after a friend of his, that he owed 500l. to, was hanged for insolvent, and the debt forgiven him by the parliament." Mr.

The property is in the faint,
 From whom th' injuriously detain 't;
 Of him they hold their luxuries,
 Their dogs, their horses, whores, and dice
 1015 Their riots, revels, masks, delights,
 Pimps, buffoons, fiddlers, parasites;
 All which the faints have title to,
 And ought t' enjoy, if th' had their due
 What we take from them is no more
 1020 Than what was ours by right before;
 For we are their true landlords still,
 And they our tenants but at will.

At this the Knight began to rouse,
 And by degrees grow valorous.
 1025 He star'd about, and seeing none
 Of all his foes remain, but one,
 He snatch'd his weapon that lay near him
 And from the ground began to rear him

Walker justly observes, *History of Independency*, part i. p.
 "That this faction, like the devil, cried, All's mine:" And th
 took themselves (or pretended to do so) to be the only elect,
 chosen ones; they might drink, and whore, and revel, and
 what they pleased, God saw no sin in them, though these w
 damnable sins in others.

"To sum up all he would aver,
 And prove a faint could never err,
 And that let faints do what they will,
 That faints were faints, and are so still."

Mr. Butler's Parable of the Lion and the Fox, see Remains.
 the Rump gave other proofs of their being of this opinion; for
 I remember right, in a pretended act, Jan. 2, 1640, they e
 "That whosoever will promise truth and fidelity to them
 subscribing the engagement, may deal falsely and fraudulently
 all the world beside, and break all bonds, assurances, and contr

- Vowing to make Crowdero pay
 1030 For all the rest that ran away.
 But Ralpho now, in colder blood,
 His fury mildly thus withstood:
 Great Sir, quoth he, your mighty spirit
 Is rais'd too high: this slave does merit
 035 To be the hangman's business sooner
 Than from your hand to have the honour
 Of his destruction: I that am
 A nothingness in deed and name,
 Did scorn to hurt his forfeit carcase,
 040 Or ill intreat his fiddle or case:
 Will you, Great Sir, that glory blot
 In cold blood, which you gain'd in hot?
 Will you employ your conqu'ring sword
 To break a fiddle, and your word?
 045 For though I fought, and overcame,
 And quarter gave, 'twas in your name.

de with non-engagers, concerning their estates, and pay their debts by pleading, in bar of all actions, that the complainant hath taken the engagement." Nay, after this, there was a bill brought in, and committed, for settling the lands and tenements of persons in (what they called) the Rebellion, upon those estates and their heirs that desert their landlords: Mercurius Politicus, No. 582, p. 655; which principle is notably girded by Mr. Baker, History of Independency, part iii. p. 22; and in Sir Robert Howard's Committee, or Faithful Irishman, act ii.

. 1045, 1046. *For tho' I fought, and overcame,—And quarter gave, 'twas in your name.*] A wipe upon the parliament, who frequently infringed articles of capitulation granted by their generals; especially when they found they were too advantageous to the enemy. There is a remarkable instance of this kind upon the surrender of Pendennis castle, August 16, 1646. General Fairfax had granted the besieged admirable terms: sixteen hon-

For great commanders always own,
 What's prosperous by the soldier done.
 To save, where you have power to kill,
 1050 Argues your power above your will;
 And that your will and power have less
 Than both might have of selfishness.
 This power, which now alive, with dread
 He trembles at, if he were dead,
 1055 Would no more keep the slave in awe,
 Than if you were a Knight of straw;
 For Death would then be his conqueror,
 Not you, and free him from that terror.

nourable articles were sent in to the brave Governor Arundel, and he underwrote, "These articles are condescended unto by me,
 John Arundel of Trefise."

When the Parliament discovered, that, at the surrender, the castle had not sufficient provisions for twenty-four hours, they were for breaking into the articles (the original articles in the custody of Dr. P. Williams, MS. Collections, vol. iii. No. 25), and had not performed them June 26, 1650, which occasioned the following letter from General Fairfax to the Speaker.

"Mr. Speaker,

I would not trouble you again concerning the articles granted upon the rendition of Pendennis, but that it is conceived, that your own honour and the faith of your army is so much concerned in it; and do find, that the preservation of articles granted upon valuable considerations gives great encouragement to your army. I have inclosed this petition, together with the officers last report to me on this behalf; all which I commend to your wisdoms.

Your humble servant,

June 26, 1650.

T. Fairfax."

MS. Collection of the Rev. Dr. P. Williams, vol. viii. No. 45, Charles XII. King of Sweden, would not only have made good the articles, but have rewarded so brave a Governor; as he did Colonel Canitz, the defender of the fort of Dunamond, with whose conduct he was so well pleased, that, as he marched out of the

- If danger from his life accrue,
 1060 Or honour from his death, to you,
 'Twere policy and honour too,
 To do as you resolv'd to do:
 But, Sir, 'twou'd wrong your valour much,
 To say it needs or fears a crutch.
 1065 Great conquerors greater glory gain
 By foes in triumph led than slain:
 The laurels that adorn their brows
 Are pull'd from living, not dead boughs,
 And living foes: the greatest fame
 1070 Of cripple slain can be but lame.

the fort, he said to him, " You are my enemy, and yet I love you as well as my best friends; for you have behaved yourself like a brave soldier in the defence of this fort against my troops; and to shew you that I can esteem and reward valour even in mine enemies, I make you a present of these five thousand ducats " See *Military History of Charles XII. King of Sweden*, by Gustavus Alderfeld, 1740, vol. i p. 102. There are other scandalous instances of the breach of articles in those times; by Sir Edward Hungerford, upon the surrender of Warder-castle by the Lady Arundel, *Mercurius Rusticus*, No. 5, p. 57, &c.; upon the surrender of Sudley castle, 20th of January, 1642, *id. ib.* No. 6, p. 67, &c.; and upon the surrender of York, by Sir Thomas Glenham, in July 1644, *Memorable Occurrences in 1644*; and at Mr. Nowel's in Rutlandshire, *Mercurius Rusticus*, No. 7, p. 78.

v. 1069, 1070. — *The greatest fame—Of cripple slain can be but lame.*] There is a merry account in confirmation, of a challenge from Mr. Madaillan to the Marquis of Rivarolles, who, a few days before, had lost a leg, unknown to Madaillan, by a cannon ball, before Puicerda. The Marquis accepted the challenge, and promised the next morning early to fix both the time and place: at which time he sent a surgeon to Madaillan, desired he would give him leave to cut off one of his legs; intimating by his operator, that he knew, " that he was too much a gentleman to fight him at an advantage; and as he had lost a leg in battle, he desired he might be put in the same condition, and then he would fight him at his own weapons." But the report coming to the
 ears

- One half of him's already slain,
 The other is not worth your pain;
 Th' honour can but on one side light,
 As worship did, when y' were dubb'd Knight.
- 1075 Wherefore I think it better far,
 To keep him prisoner of war;
 And let him fast in bonds abide,
 At court of justice to be try'd;
 Where if he appear so bold or crafty,
- 1080 There may be danger in his safety;
 If any member there dislike
 His face, or to his beard have pique;
 Or if his death will save or yield
 Revenge or fright, it is reveal'd;

ears of the Deputy Marshals of France, they prohibited them fighting, and afterwards made them friends. See Count du Rochfort's Memoirs, p. 365.

v. 1078. *At court of justice to be try'd.*] This plainly refers to the case of the Lord Capel. See Lord Clarendon's History of the Rebellion, vol. iii. p. 204, 205, &c.

v. 1084. *Revenge or fright, it is reveal'd.*] When the Rebels had taken a prisoner, tho' they gave him quarter, and promised to save his life, yet if any of them afterwards thought it not proper that he should be saved, it was only saying, it was revealed to him that such a one should die, and they hanged him up notwithstanding the promises before made. (Dr. B.) Dr. South observes, Sermons, vol. ii. p. 394, of Harrison the Regicide, a butcher by profession, and preaching Colonel in the Parliament army, "That he was notable for having killed several after quarter given by others, using these words in doing it, Cursed be he who doth the work of the Lord negligently." And our histories abound with instances of the barbarities of O. Cromwell and his officers at Drogheda, and other places in Ireland, after quarter given. See Appendix to Ld. Clarendon's Hist. of the Rebellion and Civil War in Ireland, &c. And though I cannot particularly charge Sir Samuel Luke in this respect, yet there is one remarkable instance of his malicious and revengeful temper, in the case of Mr. Thorne, minister of St. Cuthbert's,

- 1085 Though he has quarter, ne'ertheless,
 Y' have power to hang him when you please;
 This has been often done by some
 Of our great conq'rors, you know whom;
 And has by most of us been held
 1090 Wise justice, and to some reveal'd.
 For words and promises, that yoke
 The conqueror, are quickly broke;
 Like Samson's cuffs, though by his own
 Direction and advice put on.
 1095 For if we should fight for the Cause
 By rules of military laws,
 And only do what they call just,
 The Cause would quickly fall to dust.

bert's, in Bedford, who got the better of him in the star-chamber. See *Mercurius Rusticus*, No. 4, p. 47. The Royalists were far from acting in this manner. I beg leave to insert a remarkable instance or two, for the reader's satisfaction. Upon the storming of Howley-house in Yorkshire, an officer had given quarter to the Governor, contrary to the orders of the General, William Duke of Newcastle, General of all the northern forces; and having received a check from him for so doing, he resolved then to kill him, which the general would not suffer, saying, "it was ungenerous to kill any man in cold blood." See the *Life of William Duke of Newcastle*, by his Ducheſs, 1667, p. 29, 30. Nor was the behaviour of the gallant Marquis of Montrose less generous, who being importuned to retaliate the barbarous murdering his friends, upon such enemies as were his prisoners, he absolutely refused to comply with the proposals. See his reasons, *Monteith's Hist. of the Troubles of Great Britain*, edit. 1739, p. 232, 233.

v. 1093, 1094. *Like Samson's cuffs, tho' by his own—Direction and advice put on.*] See this explained, Judges xv.

v. 1095, 1096. *For if we should fight for the Cause—By rules of military laws, &c.*] It has already been observed what little honour they had in this respect. Even the Mahometan Arabians might have shamed these worse than Mahometans, "who were such strict observers of their parole, that if any one in the heat of battle killed one, to whom the rai, or parole, was given, he was, by the law

- This we among ourselves may speak,
 1100 But to the wicked or the weak
 We must be cautious to declare
 Perfection-truths, such as these are.
 This said, the high outrageous mettle
 Of Knight began to cool and settle.
 1105 He lik'd the Squire's advice, and soon
 Resolv'd to see the business done;
 And therefore charg'd him first to bind
 Crowdero's hands on rump behind,
 And to its former place and use
 1110 The wooden member to reduce:
 But force it take an oath before,
 Ne'er to bear arms against him more.
 Ralpho dispatch'd with speedy haste,
 And having ty'd Crowdero fast,

law of the Arabians, punished with death." Prince Cantemir's Growth of the Othman Empire, 1734, p. 166.

v. 1100, 1101, 1102. *But to the wicked or the weak —We must be cautious to declare—Perfection-truths, &c.*] See note upon Part II. Canto ii. v. 260, 261.

v. 1111. —*force it take an oath.*] When the Rebels released a prisoner taken in their wars, which they seldom did, without exchange or ransom (except he was a stranger), they obliged him to swear not to bear arms against them any more; though the Rebels in the like case were now and then absolved from their oaths by their wicked and hypocritical clergy. When the King had discharged all the common soldiers that were taken prisoners at Brentford (excepting such as had voluntarily offered to serve him) upon their oaths, that they would no more bear arms against his Majesty, two of their camp chaplains, Dr. Downing and Mr Marshall, for the better recruiting the Parliament army, publicly avowed, "That the soldiers taken at Brentford, and discharged and released by the King upon their oaths, that they would never again bear arms against him, were not obliged by that oath, but
 by

- 1115 He gave Sir Knight the end of cord,
 To lead the captive of his sword
 In triumph, whilst the steeds he caught,
 And them to further service brought.
 The Squire in state rode on before,
 1120 And on his nut-brown whinyard bore
 The trophy-fiddle and the case,
 Leaning on shoulder like a mace.
 The Knight himself did after ride,
 Leading Crowdero by his side;
 1125 And tow'd him, if he lagg'd behind,
 Like boat against the tide and wind.
 Thus grave and solemn they march on,
 Until quite thro' the town th' had gone;
 At further end of which there stands
 1130 An ancient castle, that commands

by their power they absolved them thereof: and so engaged again these miserable wretches in a second rebellion." See Lord Clarendon's History, &c. vol. ii. p. 62; Echard, vol. ii. p. 366. These wicked wretches acted not much unlike Pope Hildebrand, or Gregory VII. who absolved all from their oaths to persons excommunicate. "Nos eos qui excommunicatis fidelitate et sacramento conficti sunt, apostolica autoritate juramento absolvimus." Greg. VII. Pont. apud Grat. caus. xv. q. 6. Had these pretenders to sanctity but considered in how honourable a manner the old Heathen Romans behaved on such occasions, they would have found sufficient reason to have been ashamed: for the late ingenious Mr. Addison informs us, Freeholder, No. 6, p. 33, "That several Romans, that had been taken prisoners by Hannibal, were released by obliging themselves by an oath to return again to his camp. Among these there was one, who, thinking to elude the oath, went the same day back to the camp, on pretence of having forgot something; but this prevarication was so shocking to the Roman Senate, that they ordered him to be apprehended, and delivered up to Hannibal."

v. 1122. *Plac'd on his shoulder.*] Edition 1674, 84, 89, 1700.
Leaning on shoulder restored 1704.

v. 1130.

- Th' adjacent parts; in all the fabric
 You shall not see one stone nor a brick,
 But all of wood, by powerful spell
 Of magic made impregnable;
 1135 There's neither iron-bar nor gate,
 Portcullis, chain, nor bolt, nor grate,
 And yet men durance there abide,
 In dungeon scarce three inches wide;
 With roof so low, that under it
 1140 They never stand, but lie or sit;
 And yet so foul, that who'so is in,
 Is to the middle-leg in prison;
 In circle magical confin'd,
 With walls of subtle air and wind,
 1145 Which none are able to break thorough,
 Until they're freed by head of borough.
 Thither arriv'd, th' advent'rous Knight
 And bold Squire from their steeds alight,
 At th' outward wall, near which there stands
 1150 A bastile, built t' imprison hands;
 By strange enchantment made to fetter
 The lesser parts, and free the greater:

v. 1130. *An ancient castle.*] This is an enigmatical description of a pair of stocks and whipping post. It is so pompous and sublime, that we are surpris'd so noble a structure could be rais'd from so ludicrous a subject. We perceive wit and humour in the strongest light in every part of the description; and how happily imagin'd is the pun in v. 1142? How ceremonious are the conquerors in displaying the trophies of their victory, and imprisoning the unhappy captive? What a dismal figure does he make at the dark prospect before him? All these circumstances were ne-

- For though the body may creep through,
 The hands in grate are fast enough.
- 1155 And when a circle 'bout the wrist
 Is made by beadle exorcist,
 The body feels the spur and switch,
 As if 'twere ridden post by witch,
 At twenty miles an hour pace,
- 1160 And yet ne'er stirs out of the place.
 On top of this there is a spire,
 On which Sir Knight first bids the Squire,
 The fiddle, and its spoils, the case,
 In manner of a trophy place.
- 1165 That done, they ope the trap-door gate,
 And let Crowdero down thereat,
 Crowdero making doleful face,
 Like hermit poor in pensive place,
 To dungeon they the wretch commit,
- 1170 And the survivor of his feet:
 But th' other that had broke the peace,
 And head of knighthood, they release,
 Though a delinquent false and forged,
 Yet b'ing a stranger, he's enlarged;

cessary to be fully exhibited, that the reader might commiserate his favourite Knight; when a change of fortune unhappily brought him into Crowdero's place. (Mr. B.)

v. 1174. *Yet being a stranger, he's enlarg'd.*] Alluding to the case probably of Sir Bernard Gascoign, who was condemned at Colchester, with Sir Charles Lucas and Sir George Lisle, and was respited from execution, being an Italian and a person of some interest in his country. Lord Clarendon's History, vol. iii. p. 137; Echard, vol. ii. p. 606.

v. 1177,

ARGUMENT.

*The scatter'd rout return and rally,
Surround the place; the Knight does fally,
And is made pris'ner: Then they seize
Th' enchanted fort by storm, release
Crowdero, and put the Squire in's place;
I should have first said HUDIBRAS.*



PART I. CANTO III.

Ay me! what perils do environ
 The man that meddles with cold iron;
 What plaguy mischiefs and mishaps
 Do dog him still with after-claps!
 5 For though Dame Fortune seem to smile,
 And leer upon him for a while,
 She'll after shew him, in the nick
 Of all his glories, a dog-trick.

• v. 1, 2. *Ay me! what perils do environ
 The man that meddles with cold iron.*]

“ Ay me! what dangers do environ
 The man that meddleth with cold iron.”

Dunstable Downs, Butler's Remains, p. 98.

See Spenser's Fairy Queen, b. i canto viii. Stan. 1. A Shepherd's Dirge; Guardian, No. 40.

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O

v. 9,

- This any man may sing or say,
 10 I' th' ditty call'd, *What if a day?*
 For Hudibras, who thought h' had won
 The field, as certain as a gun,
 And having routed the whole troop,
 With victory was cock-a-hoop,
 15 Thinking h' had done enough to purchase
 Thanksgiving-day among the churches,

v. 9, 10. *This any man may sing or say,—I' th' ditty call'd, What if a day?*] There is an old ballad in Mr. Pepys's library, in Magdalen College, in Cambridge, Old Ballads, vol. i. No. 52, entitled, A Friend's Advice, in an excellent ditty, concerning the variable changes of the world, in a pleasant new tune; beginning with the following lines, to which Mr. Butler alludes:

“What if a day, or a month, or a year
 Crowne thy delights
 With a thousand wiht contentings?
 Cannot the chaunce of a night or an hour
 Crofs thy delights,
 With as many sad tormentings,” &c.

v. 14. *With victory was cock-a-hoop.*] See the difference between the words *cock-a-hoop* and *cock-on-hoop*, Bailey's Dictionary; Ray's Proverbial Phrases.

v. 16. *Thanksgiving-day among the churches.*] The rebellious Parliament were wont to order public thanksgivings in their churches for every little advantage obtained in any small skirmish; and the preachers (or holders-forth, as he properly enough styles them) would, in their prayers, and sermons, very much enlarge upon the subject, multiply the number slain and taken prisoners to a very high degree, and most highly extol the leader for his valour and conduct. (Dr. B.)

A remarkable instance of this kind we meet with in the prayers of Mr. George Swathe, minister of Denham in Suffolk, who, notwithstanding the King's success against the Earl of Essex, in taking Banbury castle, see Echard's History of England, vol. ii. p. 358, takes the liberty in his prayers, p. 40, “of praising God's providence for giving the Earl of Essex victory over the king's army, and routing him at Banbury, and getting the spoil.” Many instances of this kind are to be met with in the public sermons before the Two Houses.

Wherein his mettle and brave worth
 might be explain'd by holder-forth,
 and register'd by Fame eternal,
 in deathless pages of diurnal,
 found in few minutes, to his cost,
 he did but count without his host;
 and that a turn-stile is more certain,
 than, in events of war, Dame Fortune.

1. — *of diurnal.*] The newspaper then printed every day
 our of the Rebels was called a *Diurnal*; of which is the
 the merry account, in Mr. Cleveland's Character of a Lon-
 don Diurnal, published 1644, p. 1. "A diurnal (says he) is a
 chronicle, scarce pen-feathered with the wings of time. It
 tory in sippets, the English Iliad in a nut-shell, the true
 phal Parliament-book of Maccabees in single sheets. It would
 Welsh pedigree to reckon how many *aps* it is removed from
 al; for it is of that extract, only of the younger house, like
 up to a lobster. The original finner of this kind was Dutch
 Belgicus the Protoplast, and the modern Mercuries but
 in kelders. The countess of Zealand was brought to bed of
 anac, as many children as days in the year; it may be the
 five lady is of that lineage: so she spawns the diurnals,
 ey of Westminster take them in adoption, by the names of
 a, Civicus, and Britannicus. In the frontispiece of the
 Adam Diurnal, like the contents of the chapter, sits the
 of Commons judging the twelve tribes of Israel. You may
 see the kingdom's anatomy, before the weekly kalendar:
 h is a diurnal, the day of the month, with the weather in
 nmonwealth: it is taken for the pulse of the body politic;
 e empyric divines of the Assembly, those spiritual Dra-
 s, thumb it accordingly. Indeed, it is a pretty synopsis,
 ose grave Rabbies (though in point of divinity) trade in
 er authors. The country carrier, when he buys it for their
 miscalls it the *Urinal*, yet properly enough; for it casts the
 of the state, ever since it staled blood. It differs from an
 as the devil and his exorcist; as a black witch does from a
 one, whose business is to unravel her enchantments."

1. *He did but count without his host.*] A proverbial saying.
 in Quixote, vol. ii. p. 218.

3, 24. *And that a turn-stile is more certain,—Than, in events
 ; Dame Fortune.*] Of this opinion was Sancho Pancho,
 O 2 when,

- 25 For now the late faint-hearted rout,
 O'erthrown and scatter'd round about,
 Chac'd by the horror of their fear
 From bloody fray of Knight and Bear,
 (All but the dogs, who in pursuit
 30 Of the Knight's victory stood to't,
 And most ignobly fought, to get
 The honour of his blood and sweat)
 Seeing the coast was free and clear
 O' the conquer'd and the conqueror,
 35 Took heart again, and fac'd about,
 As if they meant to stand it out:
 For by this time the routed Bear,
 Attack'd by th' enemy i' th' rear,
 Finding their number grew too great
 40 For him to make a safe retreat,
 Like a bold chieftain fac'd about;
 But wisely doubting to hold out,
 Gave way to fortune, and with haste
 Fac'd the proud foe, and fled, and fac'd;
 45 Retiring still, until he found
 H' had got th' advantage of the ground;

when, by way of consolation, see vol. iv. p. 729, he told his master, "That nothing was more common in errantry books than for knights every foot to be jostled out of the saddle; that there was nothing but ups and downs in this world, and he that's cast down to-day, may be a cock-a-hoop to-morrow."

v. 31, 32. *And most ignobly fought, to get—The honour of his blood and sweat.*] An allusion to the ridiculous complaint of the Presbyterian commanders, against the Independents, when the self-denying ordinance had brought in the one, to the exclusion of the other. (Mr. W.)

- And then as valiantly made head,
 To check the foe, and forthwith fled;
 Leaving no art untry'd, nor trick
 o Of warrior stout and politic;
 Until, in spite of hot pursuit,
 He gain'd a pass, to hold dispute
 On better terms, and stop the course
 Of the proud foe. With all his force
 5 He bravely charg'd, and for a while
 Forc'd their whole body to recoil:
 But still their numbers so increas'd,
 He found himself at length oppress'd,
 And all evasions so uncertain,
 o To save himself for better fortune,
 That he resolv'd, rather than yield,
 To die with honour in the field,
 And sell his hide and carcase at
 A price as high and desperate
 5 As e'er he could. This resolution
 He forthwith put in execution,
 And bravely threw himself among
 The enemy i' th' greatest throng;

v. 35. *Took heart again, and fac'd about.*] *Took heart of grace*, in the two first editions of 1663. An expression used by Sancho Panza, *Don Quixote*, vol. i. book iii. p. 196.

v. 37. *For now the half-defeated Bear.*] Thus altered 1674, 84, 94, 1700, restored as above 1704.

v. 63, 64. *And sell his hide and carcase at—A price as high and desperate*] See the proverbial saying, of "selling the bear's-skin," *Wright and Bailey*.

- But what could single valour do
 70 Against so numerous a foe?
 Yet much he did, indeed too much
 To be believ'd, where th' odds were such.
 But one against a multitude
 Is more than mortal can make good:
 75 For while one party he oppos'd,
 His rear was suddenly inclos'd;
 And no room left him for retreat,
 Or fight against a foe so great.
 For now the mastiffs, charging home,
 80 To blows and handy-gripes were come:
 While manfully himself he bore,
 And setting his right foot before,
 He rais'd himself to shew how tall
 His person was above them all.
 85 This equal shame and envy stirr'd

v. 91, 92. *Enraged thus, some in the rear—Attack'd him —*

“ Like dastard curs, that having at a bay
 The savage beast, emboss'd in weary chace,
 Dare not adventure on the stubborn prey,
 Ne bite before, but rome from place to place
 To get a snatch, when turned is his face.”

Spenser's *Fairy Queen*, book iii. part i. stan. 22, &c. vol. p. 372. See Shakespeare's *King Henry VI.* part ii. act v. vol. p. 292. part iii. act ii.

v. 95. *As Widdrington in doleful dumps, &c.]* Alluding to the lines in the common ballad of Chevy Chase.

“ But Widdrington, in doleful dumps,
 When's legs were off, fought on his stumps.”

Mr. Hearne has printed the Ballad of Chevy Chase, or battle of Otterburn (which was fought in the twelfth year of the reign

In th' enemy, that one should beard
 So many warriors, and so stout,
 As he had done, and stav'd it out,
 Disdaining to lay down his arms,
 90 And yield on honourable terms.
 Enraged thus, some in the rear
 Attack'd him, and some every-where,
 Till down he fell; yet falling fought,
 And, being down, still laid about;
 95 As Widdrington, in doleful dumps,
 Is said to fight upon his stumps.
 But all, alas! had been in vain,
 And he inevitably slain,
 If Trulla and Cerdon in the nick,
 100 To rescue him, had not been quick:
 For Trulla, who was light of foot,
 As shafts which long-field Parthians shoot,

King Richard II. 1398, Stow's chronicle, p. 304) from an older copy, in which are the two following lines:

" Sir Wetheryngton, my heart was woe, that euer he slayne
 should be,
 For when his legges were hewyne in to, he knyld, and fought upon
 his kny."

Præfat. ad Gul. Nubrigenf. Hiftor. Appendix, p. 82, 67. See the Spectator's critique upon it, vol. i. No. 70, 74.

v. 102. *As shafts which long field Parthians shoot.*] Thus it stands in the two first editions of 1603, and I believe in all the other editions to this time. Mr. Warburton is of opinion, that *long-filed* would be more proper; as the Parthians were ranged in long files, a disposition proper for their manner of fighting, which was by sudden retreats and sudden charges. Mr. Smith of Harleston, in Norfolk, thinks that the following alteration of the line would be an improvement,

As long-field shafts, which Parthians shoot,

O 4

which

(But not so light as to be borne
 Upon the ears of standing corn,
 105 Or trip it o'er the water quicker
 Than witches, when their staves they liquor,
 As some report) was got among
 The foremost of the martial throng :
 There pitying the vanquish'd Bear,
 110 She call'd to Cerdon, who stood near,
 Viewing the bloody fight; to whom,
 Shall we (quoth she) stand still hum-drum,
 And see stout Bruin, all alone,
 By numbers basely overthrown?
 115 Such feats already h' has atchiev'd,
 In story not to be believ'd ;
 And 'twould to us be shame enough,
 Not to attempt to fetch him off.

which he thinks Plutarch's description of their bows and arrows, in the Life of Crassus, makes good : That the arrows of old used in battle were longer than ordinary, says he, I gather from Quintus Curtius, lib. ix. cap. v. "Indus duorum cubitorum sagittarum ita excussit," &c. and from Chevy Chase,

" He had a bow bent in his hand
 Made of a trusty yew,
 An arrow of a cloth-yard long
 Unto the head he drew."

And as Trulla was tall, the simile has a further beauty in it : The arrow does not only express her swiftness ; but the mind sees the length of the girl, in the length of the arrow as it flies. Might he not call them *long-field Parthians* from the great distance they shot and did execution with their arrows ? The Scythians or wild Tartars are thus described by Ovid, Trist. lib. iii. 53, 54, 55, 56.

" Protinus æquato siccis Aquilonibus Istro
 Invehitur celeri barbaras hostis equo :
 Hostis equo pollens, longeque volante sagittâ,
 Vicinam latè depopulatur humum."

- I would (quoth he) venture a limb
 To second thee, and rescue him:
 But then we must about it straight,
 Or else our aid will come too late?
 Quarter he scorns, he is so stout,
 And therefore cannot long hold out.
 This said, they wav'd their weapons round
 About their heads, to clear the ground;
 And, joining forces, laid about,
 So fiercely, that th' amazed rout
 Turn'd tail again, and straight begun,
 As if the devil drove, to run.
 Meanwhile th' approach'd the place where
 Was now engag'd to mortal ruin: [Bruin
 The conqu'ring foe they soon assail'd,
 First Trulla stav'd, and Cerdon tail'd,

1. 103, 104. *But not so light as to be borne—Upon the ears of riding corn.*] A satirical stroke upon the character of Camilla, of Virgil's heroines.

"Hos super advenit Volsca de gente Camilla," &c.

"Last from the Volsians, fair Camilla came,
 And led her warlike troops, a warrior dame;
 Unbred to spinning, in the loom unskill'd,
 She chose the nobler Pallas of the field.
 Mix'd with the first, the fierce virago fought,
 Sustain'd the toils of arms, the danger sought;
 Outstripp'd the winds in speed upon the plain,
 Flew o'er the fields, nor hurt the bearded grain:
 She swept the seas, and as she skip'd along,
 Her flying feet unbath'd, on billows hung,
 Men, boys, and women, stupid with surprise,
 Where-e'er she passes, fix their wond'ring eyes:
 Longing they look, and gaping at the sight,
 Devour her o'er and o'er, with vast delight:
 Her purple habit fits with such a grace
 On her smooth shoulders, and so suits her face;

Her

- But tugg'd and pull'd on t'other side,
 Like scriv'ner newly crucify'd;
 Or like the late corrected leathern
 Ears of the circumcised brethren.
- 155 But gentle Trulla, into th' ring
 He wore in's nose, convey'd a string,
 With which she march'd before, and led
 The warrior to a grassy bed,
 As authors write, in a cool shade
- 160 Which eglantine and roses made,
 Close by a softly murm'ring stream
 Where lovers us'd to loll and dream.
 There leaving him to his repose,

Mr. Smith of Harleston informs me, that he has seen, in the tables of coins, two thirds and one-third part of the double ducat of Albertus of Austria.

Ibid. — *so Bruin far'd.*] A bear so call'd by Mr. Gayton, in his notes upon Don Quixote, book iv. chap. v. p. 196. so called probably from the French word *bruire*, to roar.

v. 152. *Like scriv'ner newly crucify'd.*] For forgery; for which the scriveners are bantered by Ben Jonson, *Masque of Owles*, Works, vol. i. p. 128.

"A crop-ear'd scrivener this,
 Who when he heard but the whif-
 per of monies to come down,
 Fright got him out of town,
 With all his bills and bonds
 Of other men's in his hands;
 It was not he that broke
 Two i' th' hundred spoke;
 Nor car'd he for the curse,
 He could not bear much worse,
 He bad his cars in his purse."

The punishment of forgery among the Egyptians was death. Vid. *Diodori Siculi Rer. Antiquar. lib. ii. cap. iii.* Happy had it been for some of these gentlemen had they been in the same way of thinking with the carman (mentioned by Pinkethman and Joe Miller,

see

- Secured from pursuit of foes,
 5 And wanting nothing but a song,
 And a well-tun'd theorbo hung
 Upon a bough, to ease the pain
 His tugg'd ears suffer'd, with a strain,
 They both drew up, to march in quest
 10 Of his great leader, and the rest.
 For Orsin, (who was more renown'd
 For stout maintaining of his ground
 In standing fight, than for pursuit
 As being not so quick of foot)
 5 Was not long able to keep pace
 With others that pursu'd the chase;

their books of jests), who had much ado to pass with a load
 heese at Temple-bar, where a stop was occasioned by a man's
 ling in the pillory: He, riding up close, asked what it was
 was written over the person's head? They told him it was
 per to signify his crime, that he stood for forgery. Ay, says
 What is forgery? They answered him, that it was counter-
 ing another's hand with an intent to cheat people. To which
 arman replied, looking at the offender; "Ah, pox! this comes
 our writing and reading, you silly dog!"

153, 154. ——— *leathern—Ears of the circumcised brethren.*
 Pryn, Dr. Bastwick, and Mr. Burton, who had their ears cut off
 several seditious libels. Pryn, the first time his ears were cut off,
 them stitched on again, and they grew; see Earl of Stafford's
 ers, 1739, vol. i. p. 266; and Dr. Bastwick's wife had his put
 clean handkerchief, probably for the same purpose, id. ib.
 ii. p. 85.

"When your Smeſtymnus surplice wears,
 Or tippet on his shoulder bears,
 Raggs of the whore;
 When Burton, Pryn, and Bastwick dares,
 With your good leave but shew their ears,
 They'll ask no more."

dition of Loyal Songs, reprinted 1731, No. 9. vol. i. p. 21.

v. 184.

But found himself left far behind,
 Both out of heart and out of wind;
 Griev'd to behold his Bear pursu'd
 180 So basely by a multitude;
 And like to fall, not by the prowess
 But numbers of his coward foes.
 He rag'd, and kept as heavy a coil as
 Stout Hercules for loss of Hylas,
 185 Forcing the vallies to repeat
 The accents of his sad regret.
 He beat his breast, and tore his hair
 For loss of his dear crony Bear:
 That Echo, from the hollow ground,

v. 184. *Stout Hercules for loss of Hylas.*] A favourite servant who had the misfortune to be drowned. Vid. Virgil. Georgic. lib. iii. 6. Eclog. vi. 43; Ovid. de Arte Amandi, lib. ii. 109, 110; Juv. sat. i. 164; Theocrit. in Hyl. Hygini, fab. xiv. 271; Spenser's Fairy Queen, vol. ii. b. iii. canto xii. Stan. 7. p. 533.

v. 189, 190. ——— *Echo, from the hollow ground,—His doleful wailings did resound.*] See General Histor. Dictionary, vol. vi. p. 296. This passage is beautiful, not only as it is a moving lamentation, and evidences our Poet to be master of the pathetic, as well as the sublime style, but also as it comprehends a fine satire upon that false kind of wit of making an Echo talk sensibly, and give rational answers. Ovid and Erasmus are noted for this way of writing, and Mr. Addison blames them, and all others who admit it into their compositions, Spectator, No. 50, or 51. I will, notwithstanding, venture to produce two examples of this kind of wit, which probably may be exempted from this kind of censure: the one serious, by an English poet, the other comical, by a Scotch one.

“ Hark! a glad voice the lonely desert cheers,
 Prepare the way, a God, a God appears; ‘
 A God, a God! the vocal hills reply,
 The rocks proclaim th' approaching deity.” Pope.

“ He sang sae loud, round rocks the Echoes flew:
 ‘Tis true, he said; they a' return'd, ‘Tis true.”

Ramsay. (Mr. B.)
 Vid.

- o His doleful wailings did resound
 More wistfully, by many times,
 Than in small poets splay-foot rhimes,
 That make her, in their ruthful stories,
 To answer to interr'gatories,
 15 And most unconscionably depose
 To things of which she nothing knows;
 And when she has said all she can say,
 'Tis wrested to the lover's fancy.
 Quoth he, O whither, wicked Bruin,
 o Art thou fled to my—Echo, Ruin?
 I thought th' hadst scorn'd to budge a step,
 For fear. (Quoth Echo) Marry guep.

l. Ovid. *Metamorph.* lib. iii. 358, with Mr. George Sandys's translation, who gives an account of some remarkable echoes. *Idem* *Lection. Memorab.* part ii. p. 1012; *Chartarii Imagin. Deorum, &c.* p. 92, 93; Notes upon Creech's *Lucretius*, 4th book, . 1714, vol. i. p. 355, 356, 357; Dr. Plot's *Staffordshire*, p. 28; *Newton's Northamptonshire*, p. 357; *Misson's new Voyage into Italy*, vol. ii. p. 172; Mr. Wright's *Observations made in Travelling*, Lond. 1730, vol. ii. p. 473.

: 192. *Than in small poets splay-foot rhimes.*] He seems in this to sneer at Sir Philip Sidney, who, in his *Arcadia*, p. 230, has a long poem between the speaker and Echo. Why he calls verses *splay-foot* may be seen from the following example, taken from the poem.

Fair rocks, goodly rivers, sweet woods, when shall I see thee?—Peace, peace!—What bars me my tongue? who is it comes me so nigh?—I—Oh!—I do know what guest I have met; it is Echo—'tis Echo. —

Well met, Echo, approach, then tell me thy will too—I will. Euripides, in his *Andromeda*, a tragedy now lost, had a like scene of the same kind, which Aristophanes makes sport of in his *Fest of Ceres*. (Mr. W.)

. 196. *'Tis wrested to the lover's fancy.*] Vid. Ovid. *Metamorph.* lib. iii. 378, &c. with Mr. Sandys's translation.

. 202. *Quoth Echo, Marry guep.*] "Is any man offended?" *Try guep.*" John Taylor's *Motto*, Works, p. 44. See Don Quixote,

- Am not I here to take thy part;
 Then what has quail'd thy stubborn heart?
 205 Have these bones rattled, and this head
 So often in thy quarrel bled?
 Nor did I ever wince or grudge it,
 Forthy dear sake. (Quoth she) Mum-budget.
 Think'st thou 'twill not be laid i' th' dish
 210 Thou turn'dst thy back? Quoth Echo, Pish.
 To run from those th' hadst overcome
 Thus cowardly? Quoth Echo, Mum.
 But what a vengeance makes thee fly
 From me too, as thine enemy?
 215 Or if thou hast no thought of me,
 Nor what I have endur'd for thee,
 Yet shame and honour might prevail
 To keep thee thus from turning tail:
 For who would grutch to spend his blood in
 220 His Honour's cause? Quoth she, A puddin.
 This said, his grief to anger turn'd,
 Which in his manly stomach burn'd;
 Thirst of revenge, and wrath, in place

Quixote, 2d part, vol. iii. chap. xxix. p. 292; Ben Jonson's Bartholomew Fair, act i. scene v.

v. 208. *Quoth she, Mum-budget.*] An allusion to Shakespeare's Merry Wives of Windsor, act v. vol. i. p. 298, 299. *Simple.* "I have spoke with her, and we have a nay word how to know one another. I come to her, and while I cry Mum, she cries Budget."

v. 255, 256. *For my part, it shall ne'er be said—I for the washing gave my head.*] This phrase used by Beaumont and Fletcher, Cupid's Revenge, act iv. where the citizens are talking that Leucippus was to be put to death.

" 1st Cit.

Of sorrow, now began to blaze.
 225 He vow'd the authors of his woe
 Should equal vengeance undergo;
 And with their bones and flesh pay dear
 For what he suffer'd, and his Bear.
 This b'ing resolv'd, with equal speed
 230 And rage he hasted to proceed
 To action straight, and giving o'er
 To search for Bruin any more,
 He went in quest of Hudibras,
 To find him out where-e'er he was;
 235 And, if he were above ground, vow'd
 He'd ferret him, lurk where he wou'd.
 But scarce had he a furlong on
 This resolute adventure gone,
 When he encounter'd with that crew
 240 Whom Hudibras did late subdue.
 Honour, revenge, contempt, and shame
 Did equally their breasts inflame.
 'Mong these the fierce Magnano was,
 And Talgol, foe to Hudibras,

"1st *Cit.* It holds, he dies this morning.

2^d *Cit.* Then happy man be his fortune.

1st *Cit.* And so am I and forty more good fellows that will not
 give their heads for the washing, I take it." It is imitated by the
 writer of the second part, that was spurious, 1663, p. 14.

"On Agnes' eve, they'd strictly fast,
 And dream of those that kiss'd them last,
 Or on Saint Quintin's watch all night,
 With smock hung up for lover's sight;
 Some of the laundry were (no flashing)
 That would not give their heads for washing."

- 245 Cerdon and Colon, warriors stout,
 And resolute as ever fought;
 Whom furious Orfin thus bespoke:
 Shall we (quoth he) thus basely brool
 The vile affront that paultry afs,
 250 And feeble scoundrel, Hudibras,
 With that more paultry ragamuffin,
 Ralpho, with vapouring, and huffing,
 Have put upon us, like tame cattle,
 As if th' had routed us in battle?
 255 For my part, it shall ne'er be said,
 I for the washing gave my head;
 Nor did I turn my back for fear
 O' th' rascals, but loss of my Bear,
 Which now I'm like to undergo;
 260 For whether these fell wounds, or no,
 He has receiv'd in fight, are mortal,
 Is more than all my skill can foretel;
 Nor do I know what is become
 Of him more than the Pope of Rome.

v. 258. *Of them, but losing of my Bear.*] 1674, and all ed. to 1704 exclusive.

v. 267. — *In hugger-mugger lurk.*] See Skinner and Bai

v. 270. *To pull the devil by the beard.*] A common say in England. The being pulled by the beard in Spain is deemed dishonourable as being kicked on the seat of honour in Eng. See Don Quixote, vol. ii. chap. ii. p. 32.

Don Sebastian de Cobarruvias, in his Treasury of the It Tongue, observes, That no man can do the Spaniards a gr disgrace than by pulling them by the beard; and in gives the following romantic account. "A noble gentlem that nation dying (his name Cid Rai Dios), a Jew, who hated

- 265 But if I can but find them out
That caus'd it (as I shall no doubt,
Where-e'er th' in hugger-mugger lurk)
I'll make them rue their handy-work,
And wish that they had rather dar'd,
270 To pull the devil by the beard.
Quoth Cerdon, Noble Orfin, th' hast
Great reason to do as thou say'st,
And so has ev'ry body here,
As well as thou hast, or thy Bear:
275 Others may do as they see good,
But if this twig be made of wood
That will hold tack, I'll make the fur
Fly 'bout the ears of that old cur,
And t' other mongrel vermin, Ralph,
280 That brav'd us all in his behalf.
Thy Bear is safe, and out of peril,
Though lugg'd indeed, and wounded very ill;
Myself and Trulla made a shift
To help him out at a dead lift;

much in his life-time, stole privately into the room where his body was newly laid out, and thinking to do what he never durst while he was living, stooped down to pluck him by the beard; at which the body started up, and drawing his sword, which lay by him, half way out, put the Jew into such a fright, that he ran out of the room as if a thousand devils had been behind him. This done, the body lay down as before unto rest, and the Jew after that turned Christian." See Heywood's *Hierarchy of Angels*, b. vii. p. 490. It was Sancho Pancha's expression, "They had as good take a lion by the beard." *Don Quixote*, vol. iii. chap. xxxii. See the Legend of the giant Rytho, upon the mountain Aravius, who made himself a garment of the beards of those kings that he had slain; and was himself slain by King Arthur. *Geoffrey of Monmouth's British History*, by Thompson, p. 324.

- 285 And having brought him bravely off,
 Have left him where he's safe enough:
 There let him rest; for if we stay,
 The slaves may hap to get away.
 This said, they all engag'd to join
 290 Their forces in the same design;
 And forthwith put themselves in search
 Of Hudibras, upon their march.
 Where leave we them a while to tell
 What the victorious Knight befell.
 295 For such, Crowdero being fast
 In dungeon shut, we left him last.
 Triumphant laurels seem'd to grow
 No where so green as on his brow;
 Laden with which, as well as tir'd
 300 With conquering toil, he now retir'd

v. 309, 310, 311. — *He had got a hurt—O th' inside, of a deadlier sort,—By Cupid made* —] See a description of Cupid, Chaucer's *Romaunt of the Rose*, Works, 1602, folio 113, 116, 117; Cotton's *Virgil-Travestie*, b. i. p. 54; Tatler, No 85, Don Alonso's epitaph. See *Pylarmond*, a romance, 1662, p. 9.

v. 311, 312. — *who took his stand—Upon a widow's jointure land.*] See *Spectator*, No. 312. Cupid aimed well for the Knight's circumstances; for, in Walker's *History of Independency*, part i. p. 170, it is observed, that the Knight's father, Sir Oliver Luke, was decayed in his estate, and so was made Colonel of Horse; but we are still ignorant how much his hopeful son (the hero of this poem) advanced it, by his beneficial places of Colonel, Committee man, Justice, Scout master, and Governor of Newport-Paguel. He fights for his widow's jointure, which was two hundred pounds a year: but very unluckily he met with fatal obstacles in the course of his amours; for she was a mere coquet, and, what was worse for one of the Knight's principles, a Royalist. See Part II. Cantic ii. v. 251. It must be a mistake in Sir Roger L'Estrange to say she was the widow of one Wilmot, an Independent; for Mr. Butler, who certainly knew her, observes, that her name was *Tomson*

Unto a neighbouring castle by,
 To rest his body, and apply
 Fit med'cines to each glorious bruise
 He got in fight, reds, blacks, and blues,
 5 To mollify th' uneasy pang
 Of every honourable bang,
 Which b'ing by skilful midwife dress'd,
 He laid him down to take his rest.

But all in vain. H' had got a hurt
 o O' th' inside of a deadlier sort,
 By Cupid made, who took his stand
 Upon a widow's jointure land,
 (For he, in all his am'rous battles,
 No 'dvantage finds like goods and chattels)
 5 Drew home his bow, and, aiming right,
 Let fly an arrow at the Knight;

and thus humorously expatiates upon our Knight's unsuccessful
 amour:

" Ill has he read, that never heard
 How he with Widow Tomson far'd;
 And what hard conflict was between
 Our Knight and that insulting quean:
 Sure captive Knight ne'er took more pains
 For rhimes for his melodious strains;
 Nor beat his brains, nor made more faces
 To get into a jilt's good graces,
 Than did Sir Hudibras to get
 Into this subtle gipsy's net," &c.

Hudibras's Elegy. Remains, edit. 1727, p. 311.

which is agreeable to her behaviour in this poem: and it is
 her hinted in the Elegy, that she was of a loose and common
 nacter, and yet continued inexorable to the Knight, and, in
 it, was the cause of his death. (Mr. B.) See the Spectator's
 nacter of a demurrer, No. 89.

- The shaft against a rib did glance,
 And gall him in the purtenance;
 But time had somewhat 'fwag'd his pain,
 320 After he found his suit in vain:
 For that proud dame, for whom his soul
 Was burnt in's belly like a coal,
 (That belly that so oft did ake,
 And suffer griping for her sake,
 325 Till purging comfits, and ants eggs,
 Had almost brought him off his legs)
 Us'd him so like a base rascallion,
 That old Pyg—(what d'y' call him)—malion,
 That cut his mistress out of stone,
 330 Had not so hard a hearted one.

v. 315, 316. *Drew home his bow.*] In the two first editions of 1663, this and the following line stand thus:

As how he did, and aiming right,
 An arrow he let fly at Knight.

v. 325, 326. —*and ants eggs*,—*Had almost brought him off his legs.*] Vid Sexti Philosoph. Pyrrh. Hypotyp. lib. i. p. 12; *Encomium Formicarum*, Moufeti Insector. Theatr. lib. ii. cap. xvi. p. 245, 246, "Verum equidem miror formicarum hâc in parte potentiam, quum 4 tantum in potu sumptas, omnem Veneris, ac coeundi potentiam auferre tradat Brunfelsius—Oleum ex formicis alatis factum, Venerem stimulat ac auget." Weeckerus, vid. Moufeti Insector. Theatr. lib. i. cap. xxviii. p. 173. See Scot's Disc. of Witchcraft, b. vi. chap. vii. p. 124, "Ova formicarum ventositatem et tumultum in ventre generant." Mallei Maleficar. Joannis Nider. Francofurti, 1588, cap. x. p. 778. id. ib. p. 410. Publ. Libr. Cambridge, K. 16, 25.

v. 328, 329. *That old Pyg*—(what d'y' call him)—*malion*,—*That cut his mistress out of stone.*] Pygmalion, the son of Cilex, (according to the Heathen mythology), fell in love with an ivory statue, which Venus turning into a young woman, he begot of her Paphus. Ovid. Metamorph. lib. x. l. 247.

"The *Cyprian prince, with joy-expressing words, **Pygmalion*.
 To pleasure-giving Venus thanks affords,
 His lips to hers he joins, which seem to melt,
 The virgin blushing, now his kisses felt,

And

She had a thousand jadisish tricks,
 Worse than a mule that flings and kicks;
 'Mong which one cross-grain'd freak she had,
 As insolent as strange and mad,
 335 She could love none but only such
 As scorn'd and hated her as much.
 'Twas a strange riddle of a lady,
 Not love, if any lov'd her—Hey-day!
 So cowards never use their might,
 340 But against such as will not fight;
 So some diseases have been found
 Only to seize upon the sound:
 He that gets her by heart must say her
 The back way, like a witch's prayer.

And fearfully erecting her fair eyes,
 Together with the light, her lover spies.
 Venus the marriage blest'd, which she had made,
 And when nine † crescents had at full display'd † *increasing moons*
 Their joining horns, replete with borrow'd flame,
 She Paphus bore, who gave that isle a name." Sandys.

Vid. Plinii Nat. Hist.; Annotations on Sir Tho. Browne's *Religio Medici*, part ii. p. 211. Virgil, *Æneid*. i. 368, refers to another Pygmalion, King of Tyre, and brother to Dido. See a letter of Philopanax (who had fallen desperately in love with a picture of his own drawing) to Chromation, *Spectator*, No. 238.

v. 338. — *Hey-day* [] *Ha-day*! in all editions till 1704, then altered to *Hey-day*!

v. 339, 340. *So cowards never use their might,—But against such as will not fight.* Alluding probably to the combat between the two cowards Dametas and Clineas, see the Countess of Pembroke's *Arcadia*, by Sir Philip Sidney, lib. iii. p. 276, 277, edition 1674, who protested to fight like Hector, and gave out as terrible bravadoes against each other as the stoutest champions in the world, each confiding in the cowardice of his adversary.

v. 343, 344. *He that gets her by heart must say her—The back way, like a witch's prayer.* The *Spectator*, No. 61, speaking of an epigram

- 345 Mean while the Knight had no small task
 To compass what he durst not ask:
 He loves, but dares not make the motion;
 Her ignorance is his devotion:
 Like caitiff vile, that for misdeed
 350 Rides with his face to rump of steed;
 Or rowing scull, he's fain to love,
 Look one way, and another move;
 Or like a tumbler, that does play
 His game, and look another way,
 355 Until he seize upon the coney;
 Just so does he by matrimony.
 But all in vain; her subtle snout
 Did quickly wind his meaning out,
 Which she return'd with too much scorn,
 360 To be by man of honour borne;
 Yet much he bore, until the distress
 He suffer'd from his spiteful mistress
 Did stir his stomach, and the pain
 He had endur'd from her disdain,

gram called the *Witch's Prayer*, says, "it fell into verse when it was read, either backwards or forwards, excepting only that it cursed one way and blessed another." See *Spectator*, No. 110, 117, upon witchcraft.

v. 348. *Her ignorance is his devotion.*] Alluding to the Popish doctrine, that ignorance is the mother of devotion.

v. 349 350. *Like caitiff vile, that for misdeed—Rides with his face to rump of steed.*] Alluding, it may be, to the punishment of Robert Ward, Thomas Watson, Simon Graunt, George Jellis, and William Sawyer, members of the army, who, upon the 6th of March, 1648, in the New Palace-yard, Westminster, were forced to ride with their faces towards their horses tails, had their swords broken

- 365 Turn'd to regret, so resolute,
 That he resolv'd to wave his suit,
 And either to renounce her quite,
 Or for a while play least in sight.
 This resolution b'ing put on,
 370 He kept some months, and more had done;
 But being brought so nigh by Fate,
 The victory he atchiev'd so late
 Did set his thoughts agog, and ope
 A door to discontinu'd hope,
 375 That seem'd to promise he might win
 His dame too now his hand was in;
 And that his valour, and the honour
 H' had newly gain'd, might work upon her:
 These reasons made his mouth to water
 380 With am'rous longings to be at her.
 Quoth he, unto himself, who knows
 But this brave conquest o'er my foes
 May reach her heart, and make that stoop,
 As I but now have forc'd the troop?

broken over their heads, and were cashiered, for petitioning the Rump for relief of the oppressed common-wealth. See a tract entitled, *The Hunting of the Foxes from Newmarket and Triplo Heaths, to Whitehall*, by five small Beagles lately of the Army, printed in a Corner of Freedom, right opposite the Council of War, Anno Domini 1649, *penes me*, and in the Public Library at Cambridge, 19. 7. 23. Or to the custom of Spain, where condemned criminals are carried to the place of execution upon an ass, with their faces to the tail. *Lady's Travels into Spain*, b. iii. p. 219, 5th edition; *Baker's History of the Inquisition*, p. 367, 488.

v. 373, 374. — *and ope—A door to discontinu'd hope.*] A canting phrase used by the sectaries, when they entered on any new mischief. (Mr.W.)

- 385 If nothing can oppugn her love,
 And virtue invious ways can prove,
 What may not be confided to do
 That brings both love and virtue too?
 But thou bring'st valour too and wit,
 390 Two things that seldom fail to hit.
 Valour's a mouse-trap, wit a gin,
 Which women oft are taken in.
 Then, Hudibras, why should'st thou fear
 To be, that art a conqueror?
 395 Fortune th' audacious doth *juvare*,
 But lets the timidous miscarry.
 Then while the honour thou hast got
 Is spick and span new, piping hot,
 Strike her up bravely, thou hadst best,

v. 386. *And virtue invious ways can prove.*]

"Virtus, recludens immeritis mori
 Cœlum, negatâ tentat iter viâ."

Horatii Carm. lib. iii. 2, 21, 22.

v. 395. *Fortune th' audacious doth juvare.*] Alluding to that passage in Terence's *Phormio*, act i. sc. 4. "*Fortes Fortuna adjuvat.*"

v. 398. *Is spick and span new.*] Mr. Ray observes, *English Proverbs*, 2d edit. p. 270, that this proverbial phrase, according to Mr. Howel, comes from *spica*, an ear of corn; but rather, says he, as I am informed from a better author, *spike* is a sort of nail, and *spaw*n the chip of a boat; so that it is all one as to say, every chip and nail is new. But I humbly am of opinion, that it rather comes from *spike*, which signifies a *nail*, and a nail in measure is the sixteenth part of a yard, and *span*, which is in measure a quarter of a yard, or nine inches; and all that is meant by it, when applied to a new suit of clothes, is, that it has been just measured from the piece by the nail and span. See the expression, Ben Jonson's *Bartholomew Fair*, act iii. sc. v.

v. 403, 404. *And as an owl that in a barn—Sees a mouse creeping in the corn*] This simile should not pass by unregarded, because it is both just and natural. The Knight's present case is not much different from the owl's; their figures are equally ludicrous, and they seem to be pretty much in the same design: If the Knight's

400 And trust thy fortune with the rest.
 Such thoughts as these the Knight did keep
 More than his bangs, or fleas, from sleep:
 And as an owl that in a barn
 Sees a mouse creeping in the corn,
 405 Sits still, and shuts his round blue eyes
 As if he slept, until he spies
 The little beast within his reach,
 Then starts and seizes on the wretch;
 So from his couch the Knight did start,
 410 To seize upon the widow's heart,
 Crying with hasty tone, and hoarse,
 Ralpho, Dispatch, To horse, to horse,
 And 'twas but time: for now the rout,
 We left engag'd to seek him out,

Knight's mouth waters at the Widow, so does the owl's at the mouse; and the Knight was forming as deep a plot to seize the Widow's heart, as the owl to surprise the mouse; and the Knight starts up with as much briskness at the Widow as the owl does to secure his prey. This simile therefore exactly answers the business of one, which is to illustrate one thing by comparing it to another. If it be objected, that it is drawn from a low subject, it may be replied, that similes are not always to be drawn from noble and lofty themes; for, if they were, how would those similes, of boys surrounding an ass in Homer, Iliad xi. and of whipping a top in Virgil, Æn. vii. be defended? If such are allowable in epic poetry, much more are they in burlesque. I could subjoin two similes out of Homer suitable to the Knight's case, but it might seem too pedantic; and yet I cannot end this note, without observing a fine imitation of our Poet's simile, in Philips's Splendid Shilling:

“ ——— so poets sing
 Grimalkin, to domestic vermin sworn
 An everlasting foe, with watchful eye,
 Lies nightly brooding o'er a chinky gap,
 Protending her fell claws, to thoughtless mice
 Sure ruin ———”

(Mr. B.)

- 415 By speedy marches were advanc'd
 Up to the fort where he enſconc'd;
 And all the avenues had poſſeſs'd
 About the place, from eaſt to weſt.
 That done, a while they made a halt,
 420 To view the ground, and where t' aſſault:
 Then call'd a council, which was beſt,
 By ſiege or onſlaught, to inveſt
 The enemy; and 'twas agreed,
 By ſtorm and onſlaught to proceed.
 425 This b'ing reſolv'd, in comely ſort
 They now drew up t' attack the fort;
 When Hudibras, about to enter
 Upon another-gates adventure,
 To Ralpho call'd aloud to arm,
 430 Not dreaming of approaching ſtorm.
 Whether Dame Fortune, or the care
 Of angel bad, or tutelar,
 Did arm, or thruſt him on to danger,
 To which he was an utter ſtranger;
 435 That foreſight might, or might not blot
 The glory he had newly got;
 Or to his ſhame it might be ſaid,

v. 422. *Onſlaught.*] *Onſlaught*, a ſtorming, a fierce attack upon a place. Bailey.

v. 437. — *it might be ſed*] This ſpelling uſed in all editions to 1704 incluſive; altered to *ſaid* 1710.

v. 444. *To take the field, and ſally at.*] In edit. 1674, and the following ones to 1704 excluſive.

They took him napping in his bed :
 To them we leave it to expound,
 40 That deal in sciences profound.
 His courser scarce he had bestrid,
 And Ralpho ~~that~~ on which he rid,
 When setting ope the postern gate,
 Which they thought best to sally at,
 45 The foe appear'd drawn up and drill'd,
 Ready to charge them in the field.
 This somewhat startled the bold Knight,
 Surpris'd with th' unexpected sight:
 The bruises of his bones and flesh
 50 He thought began to smart afresh;
 Till recollecting wonted courage,
 His fear was soon converted to rage,
 And thus he spoke: The coward foe,
 Whom we but now gave quarter to,
 55 Look, yonder 's rally'd, and appears,
 As if they had out-run their fears;
 The glory we did lately get,
 The Fates command us to repeat;
 And to their wills we must succumb,
 60 *Quocunque trahunt*, 'tis our doom.

v. 445. *The foe appear'd drawn up and drill'd.*] See Beaumont and Fletcher's tragedy of Thierry King of France, act ii. sc. 1. here Protuldy, a coward, speaking of his soldiers to the King, ys, "It appears they have been drilled, nay very prettily drilled; for many of them can discharge their muskets without theinger of throwing off their heads," See Bailey's Dictionary.

v. 472. *And haunts by fits.*] *Haunts by turns*, in the two first editions of 1663.

This is the same numeric crew
 Which we so lately did subdue;
 The self-same individuals that
 Did run, as mice do from a cat,
 465 When we courageously did wield
 Our martial weapons in the field,
 To tug for victory; and when
 We shall our shining blades again
 Brandish in terror o'er our heads,
 470 They'll straight resume their wonted dreads:
 Fear is an ague that forsakes
 And haunts by fits those whom it takes:
 And they'll opine they feel the pain
 And blows they felt to-day, again.
 475 Then let us boldly charge them home,
 And make no doubt to overcome.
 This said, his courage to inflame,

v. 477, 478. *This said, his courage to inflame,—He call'd upon his mistress' name.*] A sneer upon romance writers, who make their heroes, when they enter upon most dangerous adventures, to call upon their mistresses names. Cervantes, from whom Mr. Butler probably copied the thought, often puts his Don Quixote under these circumstances. Before his engagement with the carriers, part i. b. i. chap. iii. p. 23, before his engagement with the wind-mills, chap. viii. p. 64, when he was going to engage the Biscayan squire, he cried out aloud, part i. b. i. chap. v. p. 72, "Oh Lady of my soul, Dulcinea, flower of all beauty, vouchsafe to succour your champion in this dangerous combat undertaken to set forth your worth:" see likewise vol. i. b. ii. chap. v. p. 112. chap. vi. p. 200, before his adventure with the lions, vol. iii. chap. xv. p. 159, and in the adventure of Montesino's cave, id. ib. chap. xxii. p. 215. See likewise vol. iv. chap. lxiv. p. 649. Constance, see Pharamond, a romance, part i. b. ii. p. 37, invokes Placidia's name in his combats; as does Ralpho, the Knight of the Burning Pestle, see Fletcher's play so called, 4to edit. 1635, p. 36, upon his engagement with Barbarossa, the barber. Mr.

Jarvis

He call'd upon his mistress' name.

His pistol next he cock'd a-new,

480 And out his nut-brown whinyard drew:

And, placing Ralpho in the front,

Reserv'd himself to bear the brunt,

As expert warriors use; then ply'd

With iron heel his courser's side,

485 Conveying sympathetic speed

From heel of Knight to heel of steed.

Mean while the foe, with equal rage

And speed, advancing to engage,

Both parties now were drawn so close,

490 Almost to come to handy-blows;

When Orsin first let fly a stone

At Ralpho; not so huge a one

As that which Diomed did maul

Æneas on the bum withal;

Jarvis says, in the Life of Michael de Cervantes de Saavedra, prefixed to Don Quixote, 1742, p. 9, "In order to animate themselves the more, says the old collection of Spanish laws, see the 22d law, tit. 21, part ii. they hold it a noble thing to call upon the names of their mistresses, that their hearts might swell with an increase of courage, and their shame be the greater if they failed in their attempts."

v. 491, 492, 493, 494. *When Orsin first let fly a stone — At Ralpho; not so huge a one — As that which Diomed did maul — Æneas on the bum withal.*] Here is another evidence of that air of truth and probability which is kept up by Mr. Butler through this Poem; he would by no means have his readers fancy the same strength and activity in Orsin which Homer ascribes to Diomed; for which reason he alludes to the following passage in the fifth Iliad, l. 304, &c.

Ὁ δὲ χερμαδιὸν λαβὲ χεῖρι
τυδείδης, &c.

"Then

495 Yet big enough, if rightly hurl'd,
 T' have sent him to another world,
 Whether above-ground, or below,
 Which faints twice dipp'd are destin'd to.
 The danger startled the bold Squire,
 500 And made him some few steps retire.
 But Hudibras advanc'd to's aid,
 And rous'd his spirits half dismay'd:
 He wisely doubting lest the shot
 Of th' enemy, now growing hot,
 505 Might at a distance gall, press'd close,
 To come pell-mell to handy blows,
 And that he might their aim decline,
 Advanc'd still in an oblique line;
 But prudently forbore to fire,
 510 Till breast to breast he had got nigher;

" Then fierce Tydides floops, and from the fields,
 Heav'd with vast force, a rocky fragment wields;
 Not two strong men th' enormous weight could raise,
 Such men as live in these degenerate days.
 He swung it round, and gathering strength to throw,
 Discharg'd the pond'rous ruin at the foe;
 Where to the hip th' inserted thigh unites,
 Full on the bone the pointed marble lights,
 Through both the tendons broke the rugged stone,
 And stripp'd the skin, and crack'd the solid bone;
 Snuk on his knees, and staggr'ing with his pains,
 His falling bulk his bended arm sustains;
 Loft in a dirty mist, the warrior lies,
 A sudden cloud comes swimming o'er his eyes." Pope.

Vid. Virgil, *Æneid*. i. 101, &c.; Juvenal, sat. xv. 65, &c.

Unfortunate *Æneas*! it seems to be his fate to be thus attack by his enemies: Turnus also wields a piece of a rock at hi which, Virgil says, twelve men could hardly raise, tho' the α sequences are not so dismal as in Homer.

" N

- As expert warriors use to do,
 When hand to hand they charge their foe.
 This order the advent'rous Knight,
 Most soldier-like, observ'd in fight,
 515 When Fortune (as she's wont) turn'd fickle,
 And for the foe began to stickle.
 The more shame for her goodyship
 To give so near a friend the slip.
 For Colon, chusing out a stone,
 520 Levell'd so right, it thump'd upon
 His manly paunch with such a force,
 As almost beat him off his horse.
 He loos'd his whinyard and the rein,
 But laying fast hold on the mane
 525 Preserv'd his seat: And as a goose
 In death contracts her talons close,

"Nec plura effatus, saxum circumspicit ingens,
 Saxum antiquum, ingens, campo quod forte jacebat
 Limes agro positus, litem ut discerneret arvis,
 Vix illud lecti bis sex cervice subirent,
 Qualia nunc hominum producit corpora tellus."

Æn. xi. 896.

v. 497, 498. *Whether above ground, or below,—Which saints twice dipp'd are destin'd to.*] Mr. Abraham Wright, in the Preface to his Five Sermons, in Five several Styles, or Ways of Preaching, 1656, p. 1 (*penes me*), speaks of some chemical professors of religion in those times that had been twice dipped, but never baptised.

v. 509, 510, 511. *But prudently forbore to fire,—Till breast to breast he had got nigher;—As expert warriors use to do.*] Alluding to O. Cromwell's prudent conduct in this respect, who seldom suffered his soldiers to fire, till they were near enough to do execution upon the enemy. See Sir Thomas Fairfax's Short Memorial, by himself, published 1699, p. 9.

v. 523. *He loos'd his whinyard*] Thus it stands in the first ed. of 1663, altered 1674 to *He loos'd his weapon*; so it continued to 1700: altered 1704 *He lost his whinyard*.

- So did the Knight, and with one claw
 The tricker of his pistol draw.
 The gun went off; and, as it was
 530 Still fatal to stout Hudibras,
 In all his feats of arms, when least
 He dreamt of it, to prosper best;
 So now he far'd: The shot, let fly
 At random 'mong the enemy,
 535 Pierc'd Talgol's gaberdine, and grazing
 Upon his shoulder, in the passing,
 Lodg'd in Magnano's brags habergeon,
 Who straight *A surgeon* cry'd, *a surgeon*:

v. 533, 534. — *The shot, let fly—At random 'mong the enemy.*] Hudibras's pistol was out of order, as is before observed by Mr. Butler; and it is certain, that he was not so expert a marksman as the Scotch Douglas, see Shakespeare's Henry IV. part i. act ii. p. 386, of whom Prince Henry made the following observation; "He that rides at high speed, and with a pistol kills a sparrow flying:" or Prince Rupert, who, at Stafford, in the time of the Rebellion, standing in Captain Richard Sneyd's garden, at about sixty yards distance, made a shot at the weathercock upon the steeple of the collegiate church of St. Mary, with a screwed horseman's pistol, and single bullet, which pierced its tail, the hole plainly appearing to all that were below; which the King presently judging as a casualty only, the Prince presently proved the contrary by a second shot to the same effect. Dr. Plot's Staffordshire, chap. ix. § ix. p. 336.

v. 535. — *gaberdine.*] *Galverdine* in French, see Cotgrave's Dictionary, a shepherd's coarse frock or coat. A word, often used by romance-writers, and among the rest by the translator of Amadis de Gaul. Shylock the Jew, speaking to Antonio, see Shakespeare's Merchant of Venice, act i. says,

"You call'd me misbeliever, cut-throat dog,
 And spit upon my Jewish gaberdine,
 And all for use of that which is my own."

v. 537. *Lodg'd in Magnano's brags habergeon.*] Habergeon, a little coat of mail, or only sleeves and gorget of mail. See Dictionary to the last edition of Guillim's Heraldry.

"Some

He tumbled down, and, as he fell,
 540 Did *Murder, murder, murder* yell.
 This startled their whole body so,
 That if the Knight had not let go
 His arms, but been in warlike plight,
 H' had won (the second time) the fight.
 545 As, if the Squire had but fall'n on,
 He had inevitably done.
 But he, diverted with the care
 Of Hudibras his hurt, forbare
 To press th' advantage of his fortune,
 550 While danger did the rest dishearten.
 For he with Cerdon b'ing engag'd
 In close encounter, they both wag'd

"Some would been arm'd in a habergeon,
 And in a breast-plate with a light gippion."

Chaucer's *Knight's Tale*, edit. 1602, fol. 6. ib. fol. 67, 360.

See Spenser's *Fairy Queen*, book ii. canto vi. st. 29, book iii. canto xi. st. 7; *Hist. of Valentine and Orsin*, chap. ix. p. 50; *Junii Etymolog. Anglican.*

v. 538 *Who straight A surgeon cry'd, a surgeon.*] See the case of Monsieur Thomas and Hylas, Fletcher's comedy entitled, *Monsieur Thomas*, act iii. sc. iii. when the first thought his leg broke in twenty pieces, and the latter that his skull was broke. Magnano seems not to be so courageous as the sea-captain, who, for his courage in a former engagement where he had lost a leg, was preferred to the command of a good ship: in the next engagement, a cannon-ball took off his wooden deputy, so that he fell upon the deck: a seaman thinking he had been fresh wounded, called out to carry him down to the surgeon.—He swore at him, and said, Call the carpenter, you dog, I have no occasion for a surgeon.

v. 545. *As, if the Squire, &c.*] In the two first editions, for this and the three following lines, these two are used:

As Ralpho might, but he with care
 Of Hudibras his hurt forbare.

In 1674 Hudibras his wound, to 1704 exclusive.

v. 551. *He had with Cerdon, &c.*] 1674 to 1704 exclusive.

- The fight so well, 'twas hard to say,
Which side was like to get the day.
555 And now the busy work of death
Had tir'd them so, they agreed to breathe,
Preparing to renew the fight,
When the disaster of the Knight
And t'other party did divert
560 Their fell intent, and forc'd them part.
Ralpho pres'd up to Hudibras,
And Cerdon where Magnano was,
Each striving to confirm his party
With stout encouragements and hearty.
565 Quoth Ralpho, Courage, valiant Sir,
And let revenge and honour stir
Your spirits up; once more fall on,
The shatter'd foe begins to run:
For if but half so well you knew
570 To use your victory as subdue,
They durst not, after such a blow
As you have given them, face us now;
But from so formidable a soldier

v. 553. *So desperately.*] 1674, &c.

v. 560. *And force their sullen rage to part.*] Thus altered 1674 to 1704 exclusive.

v. 569, 570. *For if but half so well you knew—To use your victory as subdue.*] A sneer probably upon Prince Rupert, who, in the battle of Marston Moor, charged General Fairfax's forces with so much fury and resolution, that he broke them, and the Scots their reserve; but, to his own ruin, pursued them too far, according to his usual fate, Echard's History of England, vol. ii. p. 460.

v. 573, 574. *But from so formidable a soldier—Had fled like crows when they smell powder.*] Dr. Plot seems to be of opinion, that

- Had fled like crows when they smell powder:
 5 Thrice have they seen your sword aloft
 Wav'd o'er their heads, and fled as oft.
 But if you let them recollect
 Their spirits, now dismay'd and check'd,
 You'll have a harder game to play
 o Than yet y' have had to get the day.

- Thus spoke the stout Squire, but was heard
 By Hudibras with small regard:
 His thoughts were fuller of the bang
 He lately took, than Ralph's harangue.
 5 To which he answer'd, Cruel Fate
 Tells me thy counsel comes too late.
 The clotted blood within my hose,
 That from my wounded body flows,
 With mortal crisis doth portend
 o My days to appropinque an end;
 I am for action now unfit
 Either of fortitude or wit.
 Fortune, my foe, begins to frown,
 Resolv'd to pull my stomach down.

t crows smell powder at some distance. "If the crows (says Natural History of Oxfordshire, chap. ix. § 98) are towards vest any thing mischievous, destroying the corn, in the out-d limits of the fields, they dig a hole, narrow at the bottom, broad at the top, in the green swarth near the corn, wherein y put dust and cinders, mixed with a little gun-powder, and ut the holes stick crows feathers, which they find about Bur-l to have good success."

. 587. *The knotted blood.*] Thus it is in all editions to 1710, then altered to *clotted blood*.

595 I am not apt, upon a wound
 Or trivial basting, to despond;
 Yet I'd be loth my days to curtail:
 For if I thought my wounds not mortal,
 Or that w' had time enough as yet
 600 To make an honourable retreat,
 'Twere the best course: but if they find
 We' fly, and leave our arms behind,
 For them to seize on, the dishonour,
 And danger too, is such, I'll sooner
 605 Stand to it boldly, and take quarter,
 To let them see I am no starter.
 In all the trade of war, no feat
 Is nobler than a brave retreat:

v. 597. — *curtail.*] In all editions to 1704 inclusive.

v. 607, 608, 609, 610. *In all the trade of war, no feat—Is nobler than a brave retreat:—For those that run away, and fly,—Take place at least o' th' enemy.*] The reverend and ingenious Mr. Tho. Herring, Fellow of Ben. College in Cambridge, and Chaplain to his Grace the Lord Archbishop of York, to whom I am under obligations, sent me the following French translation of these four verses, and v. 243, 244, 245, 246, &c. of Part III. Canto iii. which were presented by Mr. Wharton, Chaplain to a regiment in Flanders, to Prince Eugene:

“ Ne laissez pas toujours de vous mettre en tête
 De faire à propos une belle retraite
 La quelle, croyez moi, est le plus grand mystere
 De la bonne conduite, et de l'art militaire:
 Car ceux, qui s'ensuyent, peuvent revenir sur les pas,
 Ainsi ne sont jamais mis hors de combat;
 Mais ceux, au contraire, qui demeurent sur la place,
 Se privent de tout moien de venger leur disgrâce;
 Et lors qu'on se mette en devoir s' enfuir,
 L' ennemi tout aussi-tot s'efforce à courir:
 Et par là le combat se changeant en poursuite,
 Ils gagnent la victoire qui courent le plus vite.”

v. 609,

For those that run away, and fly,
 10 Take place at least of th' enemy.
 This said, the Squire, with active speed,
 Dismounted from his bonny steed,
 To seize the arms, which by mischance
 Fell from the bold Knight in a trance.
 15 These being found out, and restor'd
 To Hudibras, their natural lord,
 As a man may say, with might and main,
 He hastened to get up again.
 Thrice he essay'd to mount aloft,
 20 But, by his weighty bum, as oft
 He was pull'd back, 'till having found
 Th' advantage of the rising ground,

. 609, 610. Not in the two first editions of 1663, but added in 1704.

. 617, 618. *The active Squire, with might and main,
 Prepar'd in haste to mount again.*]

is altered 1674, restored 1704.

. 617. *As a man may say.*] A sneer upon the expletives used by the men in their common conversation: some very remarkable ones I have heard of, as *Mark y' me there, This and that and her thing, To dint, to don't, to do't, D'y' hear me, d'y' see, that is, 'so Sir*; Spectator, No. 371. See his banter upon Mrs. Jane, her *Mrs. Such a one*, and *Mr. What d'y' call*, No. 272. Mr. Gayton, in banter of Sancho Pancho's expletives, Notes upon Quixote, book iii. p. 105, produces a remarkable instance of a reverend judge, who was to give a charge at an assize, which he performed with great gravity, had it not been interlarded with *in that kind*: as, "Gentlemen of the jury, You ought to enquire after recusants in that kind, and such as do not frequent the church in that kind: but above all, such as haunt ale-houses in that kind, notorious whoremasters in that kind, drunkards and phlegmers in that kind, and all notorious offenders in that kind, are to be presented in that kind, and, as the laws in that kind direct, must be proceeded against in that kind."—A gentleman being asked, after the court rose, how he liked the judge's charge? answered, that it was the best of *that kind* that he heard.

Thither he led his warlike steed,
 And having plac'd him right, with speed
 625 Prepar'd again to scale the beast,
 When Orfin, who had newly drefs'd
 The bloody scar upon the shoulder
 Of Talgol with Promethean powder,
 And now was searching for the shot
 630 That laid Magnano on the spot,
 Beheld the sturdy Squire aforefaid
 Preparing to climb up his horse-side;
 He left his cure, and laying hold
 Upon his arms, with courage bold,
 635 Cry'd out, 'Tis now no time to dally,
 The enemy begin to rally:
 Let us that are unhurt and whole
 Fall on, and happy man be's dole.
 This said, like to a thunderbolt,
 640 He flew with fury to th' assault,
 Striving th' enemy to attack

v. 638. ——— *and happy man be's dole.*] An expression often used by Shakespeare. Slender, see *Merry Wives of Windsor*, vol. i. edit. 1733, speaks as follows to Mrs. Ann Page: "Truly, for my own part, I would little or nothing with you; your father and my uncle have made motions; if it be my luck, so; if not, happy man be's dole." *Taming the Shrew*, act i. vol. ii. p. 286; *Winter's Tale*, act i. vol. iii. p. 72; *Henry IV.* part i. p. 370; Dr. Bailey's romance, entitled, *The Wall-flower of Newgate*, &c. 1650, p. 128.

v. 651, 652. *Bearing the tough Squire, like a sack,—Or flout King Richard, on his back*] Alluding to the shameful usage of King Richard III. who was slain in the thirteenth or last battle of Bosworth, in Leicestershire, the 22d day of August 1485. His body was carried to Leicester, in a most ignominious manner, like a
slain

Before he reach'd his horse's back.
 Ralpho was mounted now, and gotten
 O'erthwart his beast with active vaulting,
 5 Wriggling his body to recover
 His feat, and cast his right leg over;
 When Orsin, rushing in, bestow'd
 On horse and man so heavy a load,
 The beast was startled, and begun
 10 To kick and fling like mad, and run,
 Bearing the tough Squire, like a sack,
 Or stout King Richard, on his back;
 'Till stumbling, he threw him down,
 Sore bruis'd, and cast into a swoon.
 5 Mean while the Knight began to rouse
 The sparkles of his wonted prowess;
 He thrust his hand into his hose,
 And found, both by his eyes and nose,
 'Twas only choler, and not blood,
 10 That from his wounded body flow'd.

1 deer, laid cross his horse's back, his head and arms hanging
 one side, and his legs on the other, stark naked, and besmear-
 with blood, dirt, and mire; Echard's History of England,
 i. p. 557; Hall's Chronicle. The brave Prince of Conde,
 was killed at the battle of Brissac, was used by the Catholics
 in contemptuous a manner; they carrying his body in triumph
 on a poor packhorse. Davila's History of the Civil Wars of
 France, book iv. p. 171, edit. 1678. Sancho Pancho met with in-
 ous usage upon the braying adventure; Don Quixote, part ii.
 iii. chap. xxvii. p. 275. See an account of his lying cross his
 chap. xxviii. p. 277. See Spenser's Fairy Queen, vol. ii.
 xiii. canto vii. Stan. 43. p. 468.

. 659. 'Twas only choler.] See Mr. George Swathe's Prayers,
 9, p. 35.

- This, with the hazard of the Squire,
 Inflam'd him with despiteful ire ;
 Courageously he fac'd about,
 And drew his other pistol out ;
 665 And now had half way bent the cock,
 When Cerdon gave so fierce a shock,
 With sturdy truncheon 'thwart his arm,
 That down it fell, and did no harm :
 Then stoutly pressing on with speed,
 670 Assay'd to pull him off his steed.
 The Knight his sword had only left
 With which he Cerdon's head had cleft,
 Or at the least cropp'd off a limb,
 But Orsin came and rescu'd him.
 675 He with his lance attack'd the Knight
 Upon his quarters opposite.
 But as a barque, that, in foul weather
 Toss'd by two adverse winds together,
 Is bruis'd and beaten to and fro,
 680 And knows not which to turn him to,
 So far'd the Knight between two foes,
 And knew not which of them t' oppose;
 'Till Orsin, charging with his lance

v. 693, 694. —for Orsin griev'd—At th' wound that Cerdon had
receiv'd.] Had Cerdon been killed by this undesigned blow, it is
 probable it would have come to the bear-garden case, see L'Estrange's
 Reflection on the Fable of the Inconsolable Widow, part i. fab.
 268. When a bull had tossed a poor fellow that went to save his
 dog, there was a mighty bustle about him, with brandy and other
 cordials, to bring him to himself again; but when the college
 found

At Hudibras, by spiteful chance,
 5 Hit Cerdon such a bang, as stunn'd
 And laid him flat upon the ground.
 At this the Knight began to chear up,
 And raising up himself on stirrup,
 Cry'd out *Victoria*; Lie thou there,
 10 And I shall straight dispatch another,
 To bear thee company in death;
 But first I'll halt awhile, and breathe,
 As well he might: for Orsin, griev'd,
 At th' wound that Cerdon had receiv'd,
 5 Ran to relieve him with his lore,
 And cure the hurt he gave before.
 Mean while the Knight had wheel'd about,
 To breathe himself, and next find out
 Th' advantage of the ground, where best
 10 He might the ruffled foe infest.
 This being resolv'd, he spurr'd his steed,
 To run at Orsin with full speed,
 While he was busy in the care
 Of Cerdon's wound, and unaware:
 5 But he was quick, and had already
 Unto the part apply'd remedy:

and there was no good to be done, "Well, go thy way, Jacques (as a jolly member of that society), there is the best back-sword in the field gone: Come, let us play another dog." See part ab. 58.

705, 706. *But he was quick, and had already—Unto the part apply'd remedy.*] The case, it is plain, was not so bad as to require the application of Don Quixote's balsam of Fierabras, considering the use of which he gives Sancho Pancha the following direction,

- And seeing th' enemy prepar'd,
 Drew up and stood upon his guard.
 Then, like a warrior right expert
 710 And skilful in the martial art,
 The subtle Knight straight made a halt,
 And judg'd it best to stay the assault,
 Until he had reliev'd the Squire,
 And then (in order) to retire ;
 715 Or, as occasion should invite,
 With forces join'd renew the fight.
 Ralpho, by this time disentranc'd,
 Upon his bum himself advanc'd,
 Though sorely bruise'd, his limbs all o'er
 720 With ruthless bangs were stiff and sore ;
 Right fain he would have got upon
 His feet again, to get him gone,
 When Hudibras to aid him came.

direction, vol. i. chap. ii. p. 85. " If at any time (says he) thou happenest to see my body cut in two, by some unlucky back-stroke, as it is common amongst us knights-errant, thou hast no more to do, than to take up nicely that half of me which is fallen to the ground, and to clap it exactly to the other half on the saddle, before the blood is congealed, always taking care to lay it just in its proper place ; then thou shalt give me two draughts of that balsam, and thou shalt see me become whole, and sound as an apple." Or Waltho Van Clutterbank's balsam of balsams, which he calls Nature's Palladium, or Health's Magazine, and observes of it as follows: " Should you chance to have your brains knocked out, or your head chopped off, two drops of this, seasonably applied, would recal the fleeting spirits, reinthroned the deposed archeus, cement the discontinuity of parts, and in six minutes time restore the lifeless trunk to all its pristine functions, vital, rational, and animal."

Quoth he, (and call'd him by his name)
 5 Courage, the day at length is ours,
 And we once more, as conquerors,
 Have both the field and honour won,
 The foe is profligate and run;
 I mean all such as can, for some
 o This hand hath sent to their long home;
 And some lie sprawling on the ground,
 With many a gash and bloody wound.
 Cæsar himself could never say
 He got two victories in a day,
 5 As I have done, that can say, Twice I,
 In one day, *Veni, Vidi, Vici*.
 The foe's so numerous, that we
 Cannot so often *vincere*,
 And they *perire*, and yet enough
 o Be left to strike an after-blow;

l. 733, 734, 735, 736. *Cæsar himself could never say—He got two victories in a day,—As I have done, that can say, Twice I—* [i.e. *one day, Veni, Vidi, Vici.*] The Knight exults too soon, for Trulla spoils his imaginary victory: How vain is he in preferring himself to Cæsar! It will be proper to mention to the reader the action that gave rise to this saying of Julius Cæsar, in order to discover the vanity of the Knight in applying it to his own glorious actions. “Cæsar, after some stay in Syria, made Sextus Pompey, his kinsman, president of that province, and then hastened thither towards Pharnaces: on his arrival where the enemy lay, he, without giving any respite either to himself or them, immediately fell on, and gained an absolute victory over them; an account whereof he wrote to a friend of his [*viz.* Amintius Terentius] in these three words, *Veni, Vidi, Vici*, I came, I saw, I overcame: which short expression of his success, very aptly setting forth the speed whereby he obtained it, he affected so much, that, afterwards, when he triumphed for this victory, he caused these three

Then left they rally, and once more
 Put us to fight the business o'er,
 Get up and mount thy steed, dispatch,
 And let us both their motions watch.

- 745 Quoth Ralph, I should not, if I were
 In case for action, now be here;
 Nor have I turn'd my back, or hang'd
 An arse, for fear of being bang'd.
 It was for you I got these harms,
 750 Advent'ring to fetch off your arms.
 The blows and drubs I have receiv'd,
 Have bruis'd my body, and bereav'd

three words to be writ on a table, and carried aloft before him in that pompous shew." Dean Prideaux's *Connect.* see Plutarch's *Life of Julius Cæsar*, 1699, vol. iv. p. 420. Julii Celsi *Comm. de vita Cæsar.* Tom Coryat, in an oration to the Duke of York, afterwards King Charles I. (Crambe or Colworts twice sodden, Lond. 1611) applies this passage of Cæsar in the following humorous manner: "I here (says he) present your Grace with the fruits of my furious travels, which I therefore entitle with such an epithet, because I performed my journey with great celerity, compassed and atchieved my designs with a fortune not much unlike that of Cæsar, *Veni, Vidi, Vici*: I came to Venice, and quickly took a survey of the whole model of the city, together with the most remarkable matters thereof; and shortly after my arrival in England, I overcame my adversaries in the town of Evill, in my native county of Somersetshire, who thought to have sunk me in a bargain of pilchards, as the wise men of Gotham went about to drown an eel." See Don Ariano de Armado's letter to Jaquettette, Shakespeare's *Love's Labour Lost*, act iii. vol. ii. p. 124; and Zelidaura, Queen of Tartaria, a dramatic romance, act iii. p. 154. There are instances in history of generals obtaining two victories in one day. Alcibiades, the famous Athenian general, defeated Mindarus and Artabazus, by land and sea, the same day; see Rollin's *Ancient History*, &c. 2d edit. vol. iv. p. 18: and Cimon, the son of Miltiades, the Athenian general, obtained two victories by sea and land the same day, wherein, according to Plutarch (in Cimone), he surpassed that of Salamis by sea, and Plataea

My limbs of strength: unless you stoop,
 And reach your hand to pull me up,
 15 I shall lie here, and be a prey
 To those who now are run away.

That thou shalt not (quoth Hudibras):
 We read, the ancients held it was
 More honourable far *servare*
 20 *Civem*, than slay an adversary;
 The one we oft to-day have done,
 The other shall dispatch anon:
 And though th' art of a diff'rent church,
 I will not leave thee in the lurch.

land. Vid. Thucyd. lib. i. p. 32. edit. Hen. Stephan.; Diodori
 lib. xi. p. 255, 256; Justini Histor. lib. ii. cap. xv.; Dionis
 icara. de Thucyd. Histor. Jud. tom. ii. p. 231. edit. Oxon. 1704;
 Prideaux's Connection, part i. b. v. p. 251. edit. folio. See
 summary of the victories of Pompey the Great, Dr. Middleton's
 of Cicero, vol. i. p. 267. 4to edit.

. 750. *Advent'ring to fetch off your arms.*] Mr. Whitelock, Me-
 mals, 2d edition, p. 74, mentions the bravery of Sir Philip
 Merton's groom, "who, attending his master on a charge, had
 mare shot under him.—To some of his company he com-
 mended, that he had forgot to take off his saddle and bridle from
 mare, and to bring them away with him; and said, that they
 had a new saddle and bridle, and that the Cavaliers should not
 so much by him, but he would go again and fetch them. His
 master and friends persuaded him not to adventure in so rash an
 the mare lying dead close to the enemy, who would maul
 him, if he came so near them; and his master promised to give
 another new saddle and bridle. But all this would not per-
 suade the groom to leave his saddle and bridle to the Cavaliers,
 he went again to fetch them, and staid to pull off the saddle
 and bridle, whilst hundreds of bullets flew about his ears; and
 brought them back with him, and had no hurt at all."

758, 759, 760. *We read, the ancients held it was—More ho-
 nourable far servare—Civem, than slay an adversary.*] See Note
 at Part III. Canto iii. v. 271.

- 765 This said, he jogg'd his good steed nigher,
 And steer'd him gently toward the Squire,
 Then bowing down his body, stretch'd
 His hand out, and at Ralpho reach'd;
 When Trulla, whom he did not mind,
 770 Charg'd him like lightning behind.
 She had been long in search about
 Magnano's wound, to find it out;
 But could find none, nor where the shot
 That had so startled him was got.
 775 But having found the worst was past,
 She fell to her own work at last,
 The pillage of the prisoners,
 Which in all feats of arms was her's;
 And now to plunder Ralph she flew,
 780 When Hudibras his hard fate drew
 To succour him; for as he bow'd
 To help him up, she laid a load
 Of blows so heavy, and plac'd so well,
 On t'other side, that down he fell.

v. 791—795. *Thy arms and baggage, now my right,—And if thou
 hast the heart to try't,—I'll lend thee back thyself a while,—And once
 more, for that carcase vile,—Fight upon tick—*] What a generous
 and undaunted heroine was Trulla! She makes the greatest figure
 in the Canto, and alone conquers the valiant hero of the Poem.
 There are few instances, I believe, in either romance or history,
 that come up to this. The late Charles XII. King of Sweden,
 having taken a town from the Duke of Saxony, then King of
 Poland, and that prince intimating, that there must have been
 treachery in the case, he offered to give up the town, and retake
 it. This, as I remember, is mentioned either in Motraye's Travels,
 or in a Life of Charles XII. Mr. Motraye, in his Historical and
 Critical Remarks upon Voltaire's History of Charles XII. 2d edit.
 p. 14, observes, that if his generals thought fit to attack a place
 on





Yield, scoundrel base (quoth she), or die,
 Thy life is mine, and liberty;
 But if thou think'st I took thee tardy,
 And dar'st presume to be so hardy
 To try thy fortune o'er a-fresh,
 I'll wave my title to thy flesh,
 Thy arms and baggage, now my right,
 And, if thou hast the heart to try't,
 I'll lend thee back thyself awhile,
 And once more, for that carcase vile,
 Fight upon tick.—Quoth Hudibras,
 Thou offer'st nobly, valiant lass,
 And I shall take thee at thy word:
 First let me rise, and take my sword,
 That sword which has so oft this day
 Through squadrons of my foes made way,
 And some to other worlds dispatch'd,
 Now with a feeble spinster match'd,
 Will blush with blood ignoble stain'd,
 By which no honour's to be gain'd.

the weakest side, the King ordered it to be attacked on the west. I have given instances (says he) of this in another place: I repeat only one. Count Dalbert having retaken from the hands of the Count of Dunamuden by capitulation, after as vigorous an attack of the besiegers as was the resistance of the beleaguered, that young hero would by all means have the prisoners sent back into the fort, and take it by storm, without giving or receiving quarter. That was the only occasion that the Count and his officers prevailed on him, with much ado, to recede from his purpose.

802. *With a feeble spinster match'd.*] A title given in law to married women, down from a Viscount's daughter to the meanest.

L. I.

R

meanest

805 But if thou'lt take m' advice in this,
 Consider whilst thou mayst, what 'tis
 To interrupt a victor's course,
 B' opposing such a trivial force:
 For if with conquest I come off,
 810 (And that I shall do sure enough)
 Quarter thou canst not have, nor grace,
 By law of arms, in such a case;
 Both which I now do offer freely.
 I scorn (quoth she), thou coxcomb silly,
 815 (Clapping her hand upon her breech,

meanest spinster. "Quare fœminæ nobiliores sic hodie dictæ in rescriptis fori judicialis. v. Fusum in Aspilogia. Pollard, miles, et justiciarius habuit xi filios gladiis cinctos in tumultu suo; et totidem filias suis depictas." Spelmanni Glossar. 1664, p. 521.

v. 811. *Quarter thou canst not have, nor grace.*] This Gasconade had not the same effect upon the brave Trulla, that the threats of the Cavalier officer, at the relief of Pontefract, had upon some common soldiers: He having his horse shot under him, saw two or three common soldiers with their muskets over him, as he lay flat upon the ground, to beat out his brains: the gentleman defying them, at the same instant, to strike at their peril; for if they did, "by the Lord," he swore, "he would not give quarter to a man of them." This freak was so surprising that it put them to a little stand; and in the interim the Cavalier had time to get up, and make his escape. L'Estrange's Fables, part ii. fab. 267. See the remarkable opinion of General Fairfax, &c. concerning quarter in Lord Capel's case, Whitelocke, p. 381. In the battle obtained by the brave Montrose against the Scotch Rebels, September 1644, the Rebels word was, Jesus, and no quarter. See Memorable Occurrences in 1644.

v. 815. *Clapping her hand, &c.*] Trulla discovered more courage than good manners in this instance; though her behaviour was no less polite than that of Captain Rodrigo del Rio to Philip II. King of Spain, whom he had met with incog. and telling him, "That he was going to wait on the King to beg a reward on account of his services, with his many wounds and scars about him; the King asked him what he would say, provided the King did not reward him according to expectation. The Captain answered,

To shew how much she priz'd his speech)
 Quarter or counsel from a foe;
 If thou canst force me to it, do.
 But lest it should again be said,
 10 When I have once more won thy head,
 I took thee napping, unprepar'd,
 Arm, and betake thee to thy guard.
 This said, she to her tackle fell,
 And on the Knight let fall a peal
 15 Of blows so fierce, and press'd so home,
 That he retir'd, and follow'd 's bum.

*"Volo a dios qui refect mi mula en culo—If he will not, let him
 my mule in the tail."* Thereupon the King with a smile
 told him his name, and told him, if he brought proper certifi-
 cates of his services, he would procure him admittance to the King
 council, by giving the door-keeper his name beforehand.
 The next day the captain being let in, and seeing the King, with
 council bare about him, the King said, "Well, Captain, do
 remember what you said yesterday, and what the King should
 do to your mule, if he gave you no reward extraordinary?" The
 captain, not being daunted, said, "Truly, Sir, my mule is ready
 the court-gate, if there be occasion." The King liking the
 stoutness of the man, ordered four hundred crowns to be given
 him, and four thousand reals for a pension during life." See tract,
 entitled, *Some sober Inspections into the Ingredients in the Cordial
 of the Cavaliers*, 1661, p. 3, 4. I have heard of two merry
 gentlemen who fought a duel: one of them had the misfortune
 to trip, which brought him to the ground, upon which his adver-
 sary bid him beg his life; his answer was "Kiss mine —— and
 kiss it."

v. 824, 825, 826. *And on the Knight let fall a peal—Of blows so
 fierce, and press'd so home,—That he retir'd, and follow'd 's bum.*]
 The writer expresses himself much in this manner, in the following
 stanza, Fairy Queen, book iv. canto iii. Stan. 26.

"Much was Cambello daunted with his blows,
 So thick they fell, and forcibly were sent,
 That he was forc'd, from danger of the throws,
 Back to retire, and somewhat to relent
 Till the heat of his fierce fury he had spent."

- 865 Now thou hast got me for a Tartar,
 To make me 'gainst my will take quarter:
 Why dost not put me to the sword,
 But cowardly fly from thy word?
 Quoth Hudibras, The day's thine own;
 870 Thou and thy stars have cast me down:
 My laurels are transplanted now,
 And flourish on thy conquering brow:
 My loss of honour's great enough,
 Thou need'st not brand it with a scoff;

v. 865, 866. *Now thou hast got me for a Tartar,—To make me 'gainst my will take quarter.*] Mr. Butler, or whoever was author of the Pindaric Ode to the Memory of Du Vall the highway-man, see Butler's Remains, thus explains the phrase of *catching a Tartar*.

"To this * stern foe he oft gave quarter. **The sessions court.*
 But as the Scotchman did to a Tartar,
 That he in time to come
 Might in return receive his fatal doom."

Mr. Peck, see New Memoirs of Milton's life, p. 237, explains it in a different manner. Bajazet (says he) was taken prisoner by Tamerlane, who, when he first saw him, generously asked, "Now, Sir, if you had taken me prisoner, as I have you, tell me, I pray, what you would have done with me?"—"If I had taken you prisoner (said the foolish Turk), I would have thrust you under the table when I did eat, to gather up the crumbs with the dogs; when I rode out, I would have made your neck a horning-block; and when I travelled, you also should have been carried along with me in an iron cage, for every fool to hoot and shout at." "I thought to have used you better (said the gallant Tamerlane); but since you intended to have served me thus, you have *(caught a Tartar, for hence I reckon came that proverb)* justly pronounced your doom." Mr. Purchase, in his Pilgrims, p. 478, as Dr. Brett observes, says, the Tartars will die rather than yield. From this character of a Tartar, the proverb was probably taken, *you have caught a Tartar*; that is, you have caught a man that will never yield to you. Of this disposition was Captain Hockenslycht, a brave Swede, and sea captain; who, being surrounded by the ships of the Muscovites, against which he had gallantly defended himself for two hours, having spent all his ammunition, and having waited till the enemy which approached him on all sides had boarded

175 Sarcasms may eclipse thine own,
 But cannot blur my lost renown:
 I am not now in Fortune's power,
 He that is down can fall no lower.
 180 The ancient heroes were illustrious
 For being benign, and not blustrous
 Against a vanquish'd foe; their swords
 Were sharp and trenchant, not their words;
 And did in fight but cut work out
 T' employ their courtesies about.

boarded him, he then blew up his vessel and a great number of
 Muscovites at the same time. Military History of Charles XII.
 King of Sweden, by Gustavus Alderfeld, vol. i. p. 16. See an ac-
 count of Captain Loscher's blowing his ship up, rather than he
 would be taken, id. ib. p. 306.

v. 873. *My loss of honour's great enough.*] See the speech of the
 Duke of York to Queen Margaret, who had insulted him. Shake-
 speare's Henry VI. act i. vol. iv. p. 318. Theobald's edit. 1733.

v. 877, 878. *I am not now in Fortune's power,—He that is down
 can fall no lower.*] “Qui jacet in terram. non habet unde cadat.”
 If this opinion was the Cavalier, see Collection of Loyal Songs,
 v. i. No. 73. p. 200.

“Our money shall never indite us,
 Nor drag us to goldsmiths-hall,
 No pirates nor wrecks can affright us;
 We that have no estates
 Fear no plunder nor rates,
 We can sleep with open gates;
 He that lies on the ground cannot fall.”

v. 879, 880, 881. *The ancient heroes were illustrious—For being
 benign, and not blustrous—Against a vanquish'd foe.*]

“Quo quisque est major, magis est placabilis ira;
 Et faciles motus mens generosa capit.” Ovid. Trist. lib. iii. 5.

“Corpora magnanimo satis est prostrasse leoni,
 Pugna suum finem, cum jacet hostis, habet.” Ovid.

Nihil est tam regium, tam liberale, tamque munificum quam
 cum ferre supplicibus, excitare afflictos, dare salutem, liberare
 rutilis homines.” Cic. de Orator. lib. i. “Quo major, eo placabilior.”
 Symbolum L. Domitii Aurelii. Vid. Reusneri Symbolor.

- 885 Quoth she, Although thou hast deserv'd,
 Base slubberdegullion, to be serv'd
 As thou didst vow to deal with me,
 If thou hadst got the victory;
 Yet I shall rather act a part
 890 That suits my fame, than thy desert.
 Thy arms, thy liberty, beside
 All that's on th' outside of thy hide,
 Are mine by military law,
 Of which I will not bate one straw:
 895 The rest, thy life and limbs, once more,
 Though doubly forfeit, I restore.
 Quoth Hudibras, It is too late
 For me to treat or stipulate;
 What thou command'st I must obey:

class. i. p. 108. This doctrine Libanius the Sophist inculcates upon Julian the Apostate, Legat. ad Julian. tom. ii. Op. Lutetiæ, 1627, p. 169. Στεφανωσον τας νικας τη φιλανθρωπια, &c.

v. 886. *Base slubberdegullion.*] I have not met with this word any where but in the works of John Taylor, the water poet (though it may be used by many other authors), who, in his *Laugh and be Fat*, Works, p. 78, has the following words: *contaminous, pestiferous, stigmatical, flavonians, slubberdegullions*. The word signifies, I think, the same with driveler. See *Slabber, Slaver, Slubber*, Junii Etymologic. Anglican.

v. 893. *Are mine by military law.*] In duels, the fees of the marshal were all horses, pieces of broken armour, and other furniture that fell to the ground after the combatants entered the lists, as well from the challenger as defender: but all the rest appertained to the party victorious, whether he was challenger or defender. See of Honour Civil and Military, by William Segar, Norroy, lib. iii. cap. xvii. p. 136. This was Sancho's claim when his master Don Quixote had unhorsed a monk of Saint Benedict, Don Quixote, vol. i. chap. viii. p. 70; vid. Heliodor. Æthiopic. lib. ix. cap. xvi. ειτα και σωματος αλοντος τω κρατησαντι σκυλευεις ο πολεμω διδωσι νομος.

- 900 Yet those whom I expugn'd to day,
 Of thine own party, I let go,
 And gave them life and freedom too;
 Both Dogs and Bear, upon their parol,
 Whom I took pris'ners in this quarrel.
- 905 Quoth Trulla, Whether thou or they
 Let one another run away
 Concerns not me; but was 't not thou
 That gave Crowdero quarter too?
 Crowdero, whom in irons bound,
- 910 Thou basely threw'st into Lob's pound,
 Where still he lies, and with regret
 His gen'rous bowels rage and fret,
 But now thy carcase shall redeem,
 And serve to be exchang'd for him.

v. 910. *Thou basely threw'st into Lob's pound.*] Shakespeare (*King Lear*, act ii. vol. v. p. 137) introduces the Earl of Kent threatening the steward with Lipfury pinfold. The following incident communicated by a friend, though it could not give rise to the expression, was an humorous application of it. Mr. Lob was preacher amongst the dissenters, when their conventicles were under what they called persecution: the house he preached in was so contrived that he could, upon occasion, slip out of his pulpit through a trap-door, and escape clear off. Once finding himself beset, he instantly vanished this way, and the pursuivants, who had had a full view of their game, made a shift to find out which way he had burrowed, and followed through certain subterraneous passages, till they got into such a dark cell, as made their further pursuit vain, and their own retreat almost desperate; in which dismal place, whilst they were groping about in great perplexity, one of them swore, that Lob had got them into his pound. Lob signifies a clown or boor, who commonly when he has a man in his power, uses him with too much rigour and severity; see *Lob*, *Lobcock*, *Lulber*, Junii Etymologic. Anglican.

v. 913, 914. — *thy carcase shall redeem, — And serve to be exchang'd for him.*] This was but an equitable retaliation, though very disgraceful to one of the Knight's station. Is not the Poet to be blamed for bringing his hero to such a direful condition, and
 for

- 915 This said, the Knight did straight submit,
 And laid his weapons at her feet;
 Next he disrob'd his gaberdine,
 And with it did himself resign.
 She took it, and forthwith divesting
 920 The mantle that she wore, said, jesting,
 Take that, and wear it for my sake;
 Then threw it o'er his sturdy back.
 And as the French we conquer'd once,
 Now give us laws for pantaloons,
 925 The length of breeches, and the gathers,
 Port-cannons, perriwigs, and feathers;

for representing him as stripped and degraded by a trull? No, certainly; it was her right by the law of arms (which the Poet must observe) to use her captive at her pleasure: Trulla acted more honourably by him than he expected, and generously screened him from a threatening storm, ready to be poured on him by her comrades. With what pomp and solemnity does this famous heroine lead the captive in triumph to the stocks, to the eternal honour of her sex? (Mr. B.) See History of Valentine and Orson, chap. xii.

v. 923, 924. *And as the French we conquer'd once,—Now give us laws for pantaloons.*] The English conquered the French in the reign of Edward III. at the battle of Cressy, anno 1346, at the battle of Poitiers, anno 1357, in the reign of Henry V. at the battle of Agincourt, anno 1415, 3d Henry V. and in the reign of Henry VI. at Vernele, or Vernovill, anno 1424. * Pantaloons and port-cannons were some of the fantastic fashions wherein we aped the French.

“ At quisquis insula fatus Britannica
 Sic patriam insolens fastidiet suam
 Ut mores fimiæ laboret fingere,
 Et æmulari Gallicas ineptias,
 Et omni Gallo ego hunc opinor ebrium.
 Ergo ex Britanno ut Gallus esse nititur,
 Sic Dii, jubete, fiat ex Gallo capus.”

Tho. Moore.

Gallus is a river in Phrygia, rising out of the mountains of Celenæ, and discharging itself into the river Sanger, the water of which is of that admirable quality, that being moderately drunk, it purges the brain and cures madness; but largely drunk, it makes men
 frantic:

Just so the proud insulting lafs
Array'd and dighted Hudibras.

Mean while the other champions, yerst
In hurry of the fight dispers'd,
Arriv'd, when Trulla won the day,
To share in th' honour and the prey,
And out of Hudibras his hide
With vengeance to be satisfy'd;
Which now they were about to pour
Upon him in a wooden show'r;
But Trulla thrust herself between,
And striding o'er his back again,

: Pliny, Horatius. Pantaloons, a garment consisting of
cs and stockings fastened together, and both of the same

Be not these courtly coy-ducks, whose repute
Swol'n with ambition of a gaudy suit,
Or some outlandish gimp thigh'd pantaloons,
A garb since Adam's time was scarcely known."

The Chimney Scuffle, London, 1663, p. 3.

fashions of the French, which prevailed much at that time,
morously exposed by the author of a tract, entitled, The
Cobler of Agawam in America, willing to help his native
y lamentably tattered both in the upper leather and sole,
ll the honest stitches he can take, 3d ed. 1647, p. 24, &c. and
by Dr. Baynard, see History of Cold Baths, part ii. p. 226,
706. "The pride of life (says he) is indeed the torment
ooble of it: but whilst the devil, that spiritual taylor, prince
air, can so easily step to France, and monthly fetch us new
as, it is never likely to be otherwise."

28. — *dighted.*] Vid. Skinneri Etymolog. Junii Etymo-

29, 930. *Mean while the other champions, yerst*—*In hurry of
ht dispers'd.*] *Erst*, or *yerst*, in Chaucer, signifies *in earnest*.

"But now at erst will I begin
To expone you the pith within."

The Romaunt of the Rose, Chaucer's Works, 1602, f. 141.

See

- She brandish'd o'er her head her sword,
 940 And vow'd they should not break her word
 Sh' had given him quarter, and her blood
 Or their's should make that quarter good:
 For she was bound by law of arms
 To see him safe from further harms.
 945 In dungeon deep Crowdero, cast
 By Hudibras, as yet lay fast;
 Where, to the hard and ruthless stones,
 His great heart made perpetual moans;
 Him she resolv'd that Hudibras
 950 Should ransom and supply his place.
 This stopp'd their fury, and the basting
 Which toward Hudibras was hasting.
 They thought it was but just and right,
 That what she had achiev'd in fight
 955 She should dispose of how she pleas'd;
 Crowdero ought to be releas'd:
 Nor could that any way be done
 So well as this she pitch'd upon;
 For who a better could imagine?
 960 This therefore they resolv'd t'engage in.
 The Knight and Squire first they made

See Prologue to Chaucer's Legend of good Women, fol. 11
 In Spenser it signifies *formerly*.

" He then afresh, with new encouragement,
 Did him assaill, and mightily amate,
 As fast as forward erst, now backward to retreat."

Fairy Queen, b. 4. canto iii. stan. 16. vol. iii. p. 58

v. 9

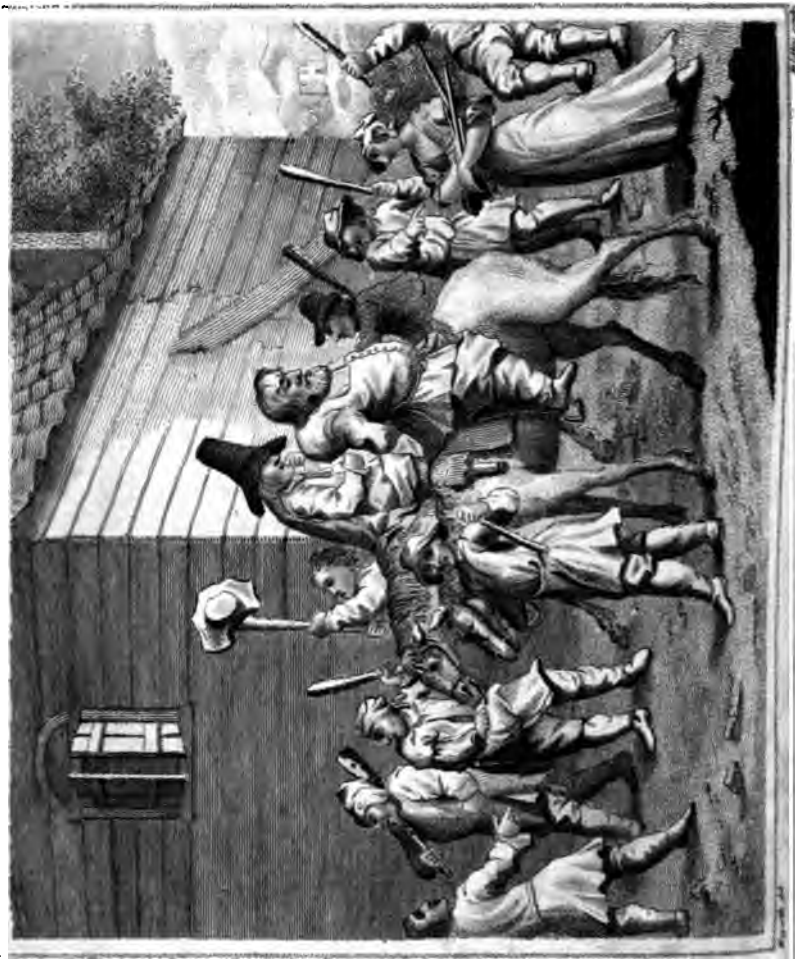












Rise from the ground where they were laid,
Then mounted both upon their horses,
But with their faces to the arses.

- 965 Orsin led Hudibras's beast,
And Talgol that which Ralpho press'd,
Whom stout Magnano, valiant Cerdon,
And Colon waited as a guard on;
All ush'ring Trulla in the rear,
970 With th' arms of either prisoner.
In this proud order and array
They put themselves upon their way,
Striving to reach th' enchanted castle,
Where stout Crowdero in durance lay still.
975 Thither, with greater speed than shows
And triumph over conquer'd foes
Do use t' allow, or than the bears,
Or pageants borne before Lord Mayors,
Are wont to use, they soon arriv'd
980 In order, foldier-like contriv'd;
Still marching in a warlike posture,
As fit for battle as for muster.
The Knight and Squire they first unhorse,
And bending 'gainst the fort their force,

v. 963, 964. *Then mounted both upon their horses,—But with their faces, &c.*] They were used no worse than the Anti-Pope Gregory, called Brundinus, created such by the Emperor Henry IV. who being taken prisoner, was mounted upon a camel, with his face to the tail, which he held as a bridle. Wolfii Lection. Memorab. part i. p. 560; Platin. de Vit. Pontificum, edit. Lovanii, 1572, p. 148. See Note upon v. 349, 350.

- But perturbations that possess
 1020 The mind, or equanimities.
 The whole world was not half so wide
 To Alexander, when he cry'd,
 Because he had but one to subdue,
 As was a paltry narrow tub to
 1025 Diogenes, who is not said
 (For ought that ever I could read)
 To whine, put finger i' th' eye, and sob—
 Because h' had ne'er another tub.
 The ancients make two sev'ral kinds
 1030 Of prowess in heroic minds,
 The active and the passive valiant;
 Both which are *pari libra* gallant:
 For both to give blows and to carry,
 In fights are equi-necessary:
 1035 But in defeats, the passive stout
 Are always found to stand it out

v. 1021, 1022. *The whole world was not half so wide—To Alexander, when he cry'd.*] “Alexander, qui, cum Anaxagoram plures mundos esse disputantem audisset, ingemuisse dicitur, et lacrymas emisisse, quod unum ex iis totum in ditionem redigere nequivisset.” Beffarionis Exhortat. ii. in Turcas. Aulæ Turcic. Descript. per N. Honigerum Koningthorf, par. i. p. 340.

“Unus Pellæo juveni non sufficit orbis——”

Juvenal, sat. x. 168, &c.

“One world suffic'd not Alexander's mind;
 Coop'd up, he seem'd in earth and seas confin'd,
 And struggling stretch'd his restless limbs about
 The narrow globe, to find a passage out.”

Dryden.

“When for more worlds the Macedonian cry'd,
 He wist not Thetis in her lap did hide

Another

- Most desp'rately, and to out-do
 The active, 'gainst a conqu'ring foe.
 Tho' we with blacks and blues are fugill'd,
 o Or, as the vulgar say, are cudgell'd,
 He that is valiant, and dares fight,
 Though drubb'd, can lose no honour by't.
 Honour's a lease for lives to come,
 And cannot be extended from
 5 The legal tenant : 'tis a chattel
 Not to be forfeited in battle.
 If he that in the field is slain
 Be in the bed of honour lain,
 He that is beaten may be said
 o To lie in honour's truckle-bed.
 For as we see th' eclips'd sun
 By mortals is more gaz'd upon,
 Than when adorn'd with all his light,
 He shines in serene sky most bright;

Another yet, a world reserv'd for you,
 To make more great than that he did subdue.

Waller's Panegyric on the Lord Protector.

The Good Old Cause, Loyal Songs, reprinted 1731, vol. i. p. 174; Notes upon Creech's Lucretius, vol. i. p. 174; Annotations upon Virgil's Georgics, p. 105; Dr. Harris's Astronomical Dialogues, t. p. 3.

039. *Though we with blacks and blues are fugill'd.*] From
 , to beat black and blue.

048. *Be in the bed of honour lain.*] This is Serjeant Kite's opinion of the bed of honour, see Farquhar's Recruiting Officer, 728, "That it is a mighty large bed, bigger by half than great bed of Ware—Ten thousand people may lie in it together and never feel one another."

049, 1030. *He that is beaten may be said—To lie in honour's truckle-bed.*] A pun upon the word *truckle*.

L. I.

S

v. 1061,

- Whats'ever will not with (thy what d'ye call)
 1080 Thy light jump right, thou call'st synodical.
 As if Presbytery were a standard,
 To size what's ever's to be slander'd.
 Dost not remember how, this day,
 Thou to my beard wast bold to say,
 1085 That thou couldst prove bear-baiting, equal
 With synods, orthodox and legal?
 Do, if thou canst, for I deny't,
 And dare thee to't, with all thy light.
 Quoth Ralpho, Truly, that is no
 1090 Hard matter for a man to do,
 That has but any guts in's brains,
 And could believe it worth his pains:
 But since you dare and urge me to it,
 You'll find I've light enough to do it.
 1095 Synods are mystical bear-gardens,
 Where elders, deputies, churchwardens,
 And other members of the court,
 Manage the Babylonish sport,
 For prolocutor, scribe, and bear-ward,
 1100 Do differ only in a mere word.

v. 1091. *That has but any guts in's brains.*] Sancho Pancha expresses himself in the same manner to his master, Don Quixote, upon his mistaking the barber's bason for Mambrino's helmet. Don Quixote, part i. b. iii. chap. xi. p. 273; see vol. iii. chap. ii. p. 21, vol. iv. chap. vii. p. 710. "Who the devil (says he) can bear a man call a barber's bason a helmet, and stand to it, and vouch it for days together, and not think him that says it stark mad, or without guts in his brains."





Both are but several synagogues
 Of carnal men, and bears and dogs:
 Both Antichristian assemblies,
 To mischief bent as far's in them lies:
 5 Both stave and tail, with fierce contests,
 The one with men, the other beasts.
 The difference is, the one fights with
 The tongue, the other with the teeth;
 And that they bait but bears in this,
 10 In th' other souls and consciences;
 Where saints themselves are brought to stake
 For gospel-light, and conscience-sake;
 Expos'd to scribes and presbyters,
 Instead of mastiff dogs and curs:
 5 Than whom th' have less humanity,
 For these at souls of men will fly.
 This to the prophet did appear,
 Who in a vision saw a Bear,
 Prefiguring the beastly rage
 10 Of church-rule, in this latter age;
 As is demonstrated at full
 By him that baited the Pope's bull.

1095. *Synods are mystical bear-gardens.*] See Notes upon
 o i. v. 193, 194, and Mercurius Rusticus, No. 12, p. 125,
 e the trials of clergymen by committees are entitled *bear-*
ings.

1117, 1118. *This to the Prophet did appear,—Who in a vision*
a Bear.] This Prophet is Daniel, who relates the vision, in
 .vii. v. 5.

v. 1122. *By him that baited the Pope's bull.*] A learned divine
 ing James's time wrote a polemic work against the Pope, and
 it that unlucky nickname of The Pope's Bull baited.

- Bears naturally are beasts of prey,
 That live by rapine; so do they.
- 1125 What are their orders, constitutions,
 Church-censures, curses, absolutions,
 But sev'ral mystic chains they make
 To tie poor Christians to the stake;
 And then set Heathen officers,
- 1130 Instead of dogs, about their ears?
 For to prohibit and dispense,
 To find out, or to make offence;
 Of hell and heaven to dispose,

v. 1129, 1130. *And then set Heathen officers,—Instead of dogs, about their ears.*] They were much more tyrannical in office than any officers of the bishops' courts; and it was a pity that they did not now and then meet with the punishment that was inflicted upon the archbishop's apparitor, *anno* 18 Edw. I. who having served a citation upon Boga de Clare, in parliament-time, his servants made the apparitor eat both citation and wax. "Cum Johannes [de Waleys] in pace domini regis, et ex parte archiepiscopi, intrasset domum prædicti Bogonis de Clare, in civitate London, et ibidem detulisset quasdam literas de citatione quadam faciendâ: quidam de familiâ prædicti Bogonis ipsum Johannem literas illas, et etiam sigilla appensa, vi, et contra voluntatem suam, manducare fecerunt, et ipsum ibidem imprisonaverunt, et male tractârunt, contra pacem domini, et ad dampnum ipsius Jonannis 20 d. et etiam in contemptum domini regis, 2000l." Prynne's Parliamentary Writs, part iv. p. 825. See likewise Nelson's Rights of the Clergy, under the title Apparitor.

v. 1131, 1132, 1133, 1134. *For to prohibit and dispense,—To find out, or to make offence;—Of hell and heaven to dispose,—To play with souls at fast and loose.*] They acted much like the Popish bishop, in Poggius's Fable, entitled, A Bishop and a Curate; see L'Estrange's Fables, vol. i. fab. 356. He informs us of a curate, who gave his dog a Christian burial: the bishop threatened a severe punishment for profaning the rites of the church: but when the curate informed him, that the dog made his will, and had left him a legacy of a hundred crowns, he gave the priest absolution, found it a very good will, and a very canonical burial. See a story to the same purpose, Gil Blas, edit. 1716, p. 2.

v. 1139.

- To play with souls at fast and loose;
 I 135 To set what characters they please,
 And mulcts on sin or godliness;
 Reduce the church to gospel-order,
 By rapine, sacrilege, and murder;
 To make Presbytery supreme,
 I 140 And Kings themselves submit to them;
 And force all people, though against
 Their consciences, to turn saints;
 Must prove a pretty thriving trade,
 When saints monopolists are made:

v. 1139. *To make Presbytery supreme, &c.*]

" Whilst blind ambition, by successes fed,
 Hath you beyond the bounds of subjects led;
 Who, tasting once the sweets of royal sway,
 Resolved now no longer to obey:
 For Presbyterian pride contests as high,
 As doth the Popedom, for supremacy."

An Elegy on King Charles I. p. 13.

v. 1140. *And Kings themselves submit to them.*] A sneer upon the Disciplinaryans, and their book of discipline published in Queen Elizabeth's days, in which is the following passage: "Kings no less than the rest must obey, and yield to the authority of the ecclesiastical magistrate." Ecclesiastical Discipline, p. 142. And Cartwright says, "that princes must remember to subject themselves to the church, and to submit their sceptres, and throw down their crowns before the church; yea to lick the dust off the feet of the church:" T. Cartwright, p. 645. Cartwright being asked, Whether the King himself might be excommunicated? answered, "That excommunications may not be exercised on Kings, I utterly dislike." See Lysimachus Nicanor, p. 34. "Even princes and magistrates ought to be subject to ecclesiastical discipline." Full and plain Declaration of Discipline, by W. Travers. Mr. Strype confirms this, and observes, Life of Whitgift, p. 338, "That they make the prince subject to the excommunication of the eldership, where she remaineth, or else they hold her not a child of the church." Buchanan held, "That ministers may excommunicate princes, and they, being by excommunication cast into hell, are not worthy to enjoy any life upon earth." De Jure Regis

1145 When pious frauds and holy shifts
 Are dispensations and gifts,
 Their godliness becomes mere ware,
 And every synod but a fair.
 Synods are whelps of th' inquisition,
 1150 A mongrel breed of like pernicion,

apud Scotos, p. 70; Lysimachus Nicanor, p. 34. See the opinions of others, to the same purpose, L'Estrange's Dissenters Sayings, part ii. § viii. p. 39, &c. and Presbytery displayed, by Sir Roger L'Estrange. "The tribunal of the inquisition (to which our English inquisitors in those times might justly have been compared) is arisen to that height in Spain, that the King of Castile, before his coronation, subjects himself and all his dominions, by a special oath, to the most holy tribunal of this most severe inquisition." Baker's History of the Inquisition, chap. vii. p. 48.

v. 1145. *When pious frauds.*] An allusion to the pious frauds of the Romish church, in which they were resembled by these fanatics.

v. 1152. *Of scribes, commissioners, and triers.*] The Presbyterians had particular persons commissioned by order of the Two Houses, to try such persons as were to be chosen ruling elders in every congregation; and in an ordinance of the Lords and Commons in Parliament, dated Die Veneris, 26th of September 1646, there is a list of the names of such persons as were to be triers and judges of the integrity and abilities of such as were to be chosen elders within the province of London, and the dueeness of their election: the scribes registered the acts of the classis. There is nothing in this ordinance concerning the trial of such as were to be made ministers; because, a month before, there was an ordinance, dated Die Veneris, 26th of August 1646, whereby it is ordained, that the several and respective classical presbyteries, within the several respective bounds, may and shall appear, examine, and ordain presbyters, according to the directory for ordination, and rules for examination, which rules are set down in this ordinance of the directory. See an abstract of the directory in the preface. (Dr. B.)

The learned Dr. Pocock, as Dr. Twells observes in his Life, p. 41, was called before the triers some time after, for insufficiency of learning, and after a long attendance, was dismissed at the instance of Dr. Owen. This is confirmed by Dr. Owen, in a letter to Secretary Thurloe, Oxford, March 20, 1652-3. Thurloe's State Papers, vol. iii. p. 281. "One thing, says he, I must needs trouble you with: there are in Berkshire some men of mean quality and condition,

And growing up, became the fires
 Of scribes, commissioners, and triers;
 Whose bus'ness is, by cunning flight,
 To cast a figure for men's light;
 5 To find, in lines of beard and face,
 The physiognomy of grace;

tion, rash, heady, enemies of tithes, who are the commissioners
 ecting of ministers: they alone sit and act, and are at this time
 g out, on very flight and trivial pretences, very worthy men;
 n special they intend next week to eject, whose name is Po-
 a man of as unblameable a conversation as any that I know
 ; of repute for learning throughout the world, being the
 flor of Hebrew and Arabic in our University: so that they
 xingly exasperate all men, and provoke them to the height."
 onder then that Dr. Pocock, in his *Porta Mosis*, p. 19, styles
 , *Genus Hominum*, plane *αποπον και αλογοι*; see George Fox's
 r to the Triers, *Journal*, p. 147.

. South says, *Sermons*, vol. iii. p. 543, "That they were most
 rly called Cromwell's Inquisition; and that they would pre-
 to know mens hearts, and inward bent of their spirits, (as
 word was,) by their very looks: but the truth is, as the chief
 nce of those triers was to enquire into mens gifts, so, if they
 d them to be well-gifted in the hand, they never looked any
 er; for a full and free hand was with them an abundant de-
 clination of a gracious heart, a word in great request in those
 is."

1155. *To find, in lines of beard and face.*] The following ob-
 tion of Dr. Echard, see *Answer to the Observations on the*
ends, &c. p. 22, is a just satire upon the Precisians of those
 . "Then it was (says he) that they would scarce let a round-
 man go to heaven. If he had but a little blood in his cheeks
 ndition was accounted very dangerous; and it was almost
 fallible sign of reprobation: and I will assure you, a very ho-
 nan of a sanguine complexion. if he chanced to come nigh an
 ous zealot's house, might be set in the stocks, only for looking
 in a frosty morning."

nd Mr. Walker observes of them, *History of Independency*,
 i. p. 75, "That in those days there was a close inquisition of
 cut-throats, which used so much foul play as to accuse men
 the character of their cloaths and persons."

1156. *The physiognomy of grace.*] These triers pretended to
 skill in this respect; and if they disliked the beard or face of
 a man,

And by the sound and twang of nose,
 If all be sound within, disclose;
 Free from a crack or flaw of finning,
 1160 As men try pipkins by the ringing;
 By black caps, underlaid with white,
 Give certain guesses at inward light;
 Which sergeants at the gospel wear,
 To make the spiritual calling clear.
 1165 The handkerchief about the neck
 (Canonical cravat of Smec,

a man, they would for that reason alone refuse to admit him, when presented to a living, unless he had some powerful friend to support him. "The questions that these men put to the persons to be examined were not abilities and learning, but grace in their hearts, and that with so bold and saucy an inquisition, that some mens spirits trembled at the interrogatories; they phrasing it so as if (as was said at the council of Trent) they had the Holy Ghost in a cloakbag." Heath's Chronicle, p. 359.

Their questions generally were these (or such like), "When were you converted? Where did you begin to feel the motions of the Spirit? In what year? In what month? In what day? About what hour of the day had you the secret call, or motion of the Spirit, to undertake and labour in the ministry? What work of grace has God wrought upon your soul? and a great many other questions about regeneration, predestination, and the like. See Mr. Sadler's *Inquisitio Anglicana*; *Impartial Examination of Mr. Neale's* 4th volume of the *History of the Puritans*; Dr. Walker's *Sufferings of the Episcopal Clergy*, part i. p. 171. They would try, as is observed by our Poet, whether they had a true whining voice, and could speak dexterously through the nose. See the remarkable examination of an university gentleman, *Spectator*. No 494. Dr. Gwithier, in his *Discourse of Physiognomy*, see *Philosophical Transactions*, vol xviii. No. 210, p. 119, 120, endeavours to account for the expecting face of the Quakers, waiting the pretended spirit, and the melancholy face of the sectaries.

v. 1161. *By black caps, underlaid with white.*] George Fox, the Quaker, observes, *Journal*, p. 254, "That the priests in those times had on their heads two caps, a black one and a white one;" and Mr. Petyt, speaking of their preachers, *Visions of the Reformation*,

- From whom the institution came,
 When church and state they set on flame,
 And worn by them as badges then
 1170 Of spiritual warfaring men)
 Judge rightly if regeneration
 Be of the newest cut in fashion:
 Sure 'tis an orthodox opinion,
 That grace is founded in dominion.
 1175 Great piety consists in pride;
 To rule is to be sanctify'd:

mation, p. 84, says, "The white border upon his black cap made him look like a black jack tipped with silver."

"Now what a whet-stone was it to devotion,
 To see the pace, the looks, and ev'ry motion
 O' th' Sunday Levite, when up stairs he march'd?
 And first, behold his little band stiff starch'd,
 Two caps he had, and turns up that within,
 You'd think he were a black pot tipp'd with tin."

A Satyr against Hypocrites, p. 6.

Dr. Thomas Goodwin was called *Thomas with the nine caps*.

"Pro Præside, cui quemquam parem Dr. Oliver.

Vix ætas nostra dedit.

En vobis Stultum Capularem. Dr. Goodwin, vulg. dict. Nine caps.

Ad clavum jam qui sedet."

Vid. Rustic. Academiæ Oxoniensis nuper Reformatæ Descrip. in Visitatione Fanatica, A. D. 1648, Londini, impensis J. Redmayne. p. 15.

v. 1163. *Which sergeants at the gospel wear.*] Alluding to the coif worn by sergeants at law. *Serjeant, serviens ad legem.*—"Serjanti stantes promiscue extra (qu.) repagula curiæ, quæ Barros vocant, absque pilei honore, sed tenui calyptra, quæ coiffa dicitur, induti, causas agunt et promovent." Spelmanni Glossar, p. 512.

v. 1166. *Canonical cravat, &c.*] *Smectymnus was a club of five parliamentary holders-forth, the characters of whose names and talents were by themselves expressed in that senseless and insignificant word: they wore handkerchiefs about their necks for a note of distinction (as the officers of the Parliament-army then did), which afterwards degenerated into carnal cravats. About the beginning of the long Parliament, in the year 1641, these five wrote

- To domineer, and to controul,
 Both o'er the body and the soul,
 Is the most perfect discipline
 1180 Of church-rule, and by right divine.
 Bell and the Dragon's chaplains were
 More moderate than these by far:
 For they (poor knaves) were glad to cheat,
 To get their wives and children meat;
 1185 But these will not be fobb'd off so,
 They must have wealth and power too;
 Or else with blood and desolation
 They'll tear it out o' th' heart o' th' nation.
 Sure these themselves from primitive
 1190 And Heathen priesthood do derive,

wrote a book against Episcopacy and the Common Prayer, to which they all subscribed their names, being Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newcomen, William Spurflow, and from thence they and their followers were called *Smettymnuans*. They are remarkable for another pious book, which they wrote some time after that, entitled, *The King's Cabinet unlocked*, wherein all the chaste and endearing expressions in the letters that passed betwixt his Majesty King Charles I. and his royal consort are, by these painful labourers in the devil's vineyard, turned into burlesque and ridicule. Their books were answered with as much calmness and gentleness of expression, and as much learning and honesty, by the Reverend Mr. Symonds, then a deprived clergyman, as theirs were stuffed with malice, spleen, and rascally invectives.

v. 1183. *For they (poor knaves) were glad to cheat, &c.*] See *History of the Destruction of Bell and the Dragon*, v. 15. "The great gorbellied idol called the Assembly of Divines (says Overton, in his *Arraignment of Persecution*, p. 35) is not ashamed, in this time of state necessity, to guzzle down and devour daily more at an ordinary meal than would make a feast for Bell and the Dragon; for besides their fat benefices forsooth, they must have their four shillings a day for sitting in consolidation."

v. 1191. *When butchers were the only clerks.*] The priests killed the beasts for sacrifice. See Dr. Kennet's *Roman Antiquities*.

v. 1196.

- When butchers were the only clerks,
 Elders, and presbyters of kirks,
 Whose directory was to kill,
 And some believe it is so still.
- 1195 The only difference is, that then
 They slaughter'd only beasts, now men.
 For then to sacrifice a bullock,
 Or, now and then, a child, to Moloch,
 They count a vile abomination,
- 1200 But not to slaughter a whole nation.
 Presbytery does but translate
 The Papacy to a free state;
 A common-wealth of Popery,
 Where every village is a see

v. 1198. *Or, now and then, a child, to Moloch.*] See Jerem. xxxii. 35; Scot's *Discovery of Witchcraft*, b. xi. p. 190; Notes upon the second part of Cowley's *Davideis*, vol. i. p. 303; Spekt. No. 309.

v. 1203, 1204. *A common-wealth of Popery,—Where ev'ry village is a see.*] The resemblance of the Papist and Presbyterian, under the names of *Peter* and *Jack*, is set forth by the author of *A Tale of a Tub*, p. 207, 3d edit. "It was (says he) among the great misfortunes of Jack, to bear a huge personal resemblance with his brother Peter; their humour and disposition was not only the same, but there was a close analogy in their shapes, their size, and their mien; insomuch, as nothing was more frequent than for a bailiff to seize Jack by the shoulder, and cry, "Mr. Peter, you are the King's prisoner;" or at other times, for one of Peter's nearest friends to accost Jack, with open arms, "Dear Peter, I am glad to see thee, Pray send me one of your best medicines for the worms."

"Those men, (the Presbyterians, says Lilly, *Life*, p. 84) to be serious, would preach well, but they were more lordly than bishops, and usually in their parishes more tyrannical than the Great Turk."

"To subject ourselves to an assembly, (says Overton, *Arraignment of Persecution*, p. 36) raze out Episcopacy, set up Presbyterian Prelacy, what more prelatical than such presumption?—You have so played the Jesuits, that, it seems, we have only put
 down

1205 As well as Rome, and must maintain
 A tithe-pig metropolitan;
 Where every Presbyter and Deacon
 Commands the keys for cheese and bacon,

down the men, not the function, caught the shadow, and let go the substance."

" For whereas but a few of them did flourish,
 Now here's a bishop over every parish:
 Those bishops did by proxy exercise,
 These by their elders rule, and their own eyes."

A long-winded Lay-lecture, printed 1647, p. 6.

" The pox, the plague, and each disease
 Are cur'd, though they invade us;
 But never look for health nor peace,
 If once Presbytery jade us.
 When every priest becomes a Pope,
 When tinkers and sow-gelders
 May, if they can but 'scape the rope,
 Be princes and lay-elders."

Sir John Birkenhead revived, p. 20.

" Nay all your Preachers, women, boys, and men,
 From Master Calamy, to Mrs. Ven,
 Are perfect Popes, in their own parish grown;
 For, to undo the story of Pope Joan,
 Your women preach too, and are like to be
 The Whore of Babylon as much as she."

The Puritan and Papist, by Mr. Abraham Cowley, 2d edit. p. 5.

See Lord Broghill's Letter to Thurloe, concerning the Scotch Clergy, Thurloe's State Papers, vol. iv. p. 41.

v. 1208. *Commands the keys for cheese and bacon.*] It is well known what influence dissenting teachers of all sects and denominations have had over the purses of the female part of their flocks; though few of them have been masters of Daniel Burgefs's address, who, dining or supping with a gentlewoman of his congregation, and a large uncut Cheshire cheese being brought upon the table, asked her where he should cut it? she replied, Where you please, Mr. Burgefs. Upon which he gave it to a servant in waiting, bid him carry it to his house, and he would cut it at home.

Mr. Selden makes this observation, in his story of the keeper of the Clink (prison), Table Talk, p. 106. " He had (says he) priests of several sorts sent unto him. As they came in, he asked them who they were. Who are you? (says he to the first). *I am a priest* of

And every hamlet's governed
 o By's Holiness, the church's head,
 More haughty and severe in's place
 Than Gregory or Boniface.

church of Rome. You are welcome, (says the keeper) there
 those who will take care of you. And who are you? *A silenced*
ler. You are welcome too, I shall fare the better for you. And
 are you? *A minister of the church of England.* Oh! God bless
 quoth the keeper), I shall get nothing by you, I am sure! you
 lie, and starve, and rot, before any body will look after you."

1211, 1212 *More haughty and severe in's place—Than Gre-*
 —] Gregory VII. (before called Hildebrand) was a
 an by nation, and the son of a smith. Whilst he was but a lad
 s father's shop, and ignorant of letters, he by mere accident
 ed these words out of little bits of wood: "His dominion
 be from one sea to the other." This is told of him by Brie-
ad ann. 1073, as a prognostic of his future greatness. In the
 1073, on the 30th of June, he was consecrated Pope.—He was
 n of a fierce and haughty spirit, governed by nothing but
 and ambition, the fury and scourge of the age he lived in,
 the most insolent tyrant of the Christian world; that could
 n of nothing else but the promoting Saint Peter's *regale*, by
 addition of scepters and diadems; and in this regard he may
 id to be the first Roman Pontiff that ever made an attempt
 the rights of princes. See Mr. Laurence Howel's History of
 Pontificate, 2d edit. p. 229, 230. Hist. Hildebrand, per Ben-
 m Cardinalem, folio, Franc. 1581.

id. — or Boniface.] Boniface VIII. was elected Pope *anno*
 . His haughty behaviour to crowned heads was insupportable:
 e was not content with the supremacy in spirituals, but claimed
 ight of disposing of temporal kingdoms. This is plain from
 claim he laid to Scotland, as appears from his letter sent to
 King Edward I. He sent it to Robert Archbishop of Canter-
 , obliging him, upon pain of suspension *ab officio et beneficio*,
 liver it to the King.—He demanded feudal obedience from
 p the Fair, King of France, which he disdaining to comply
 , returned this contumelious answer to his insolent demand:
tua maxima fatuitas, &c. a reply not a little grating to his
 ells. He was the first that instituted the sacred year at Rome
 i the *Jubilee*.—Nothing shewed his insatiable thirst of power
 than that one clause of his decretal, "De Majoratu et Obedi-
 ; porro subesse humano pontifici omnes creaturas humanas
 ramus, dicimus, definimus, et pronunciamus omnino esse de
 itate salutis." Extrav. Commun. lib. i. tit. viii. cap. i. mak-
 e obedience of all creatures living to the see of Rome an ar-
 ticle

- Such church must (surely) be a monster
 With many heads; for if we conſter
 1215 What in th' Apocalyps we find,
 According to th' Apoſtles mind,
 'Tis that the Whore of Babylon
 With many heads did ride upon;
 Which heads denote the ſinful tribe
 1220 Of deacon, prieſt, lay-elder, ſcribe.
 Lay-elder, Simeon to Levi,
 Whoſe little finger is as heavy
 As loins of patriarchs, prince-prelate,
 And biſhop-ſecular. This zealot
 1225 Is of a mongrel, diverſe kind,
 Cleric before, and lay behind;
 A lawleſs linſy-woolſy brother,
 Half of one order, half another;
 A creature of amphibious nature,
 1230 On land a beaſt, a fiſh in water;

title of ſalvation. Certainly there never was a greater complication of ambition, craft, treachery, and tyranny in any one man, than in this Pope; whoſe infamous life juſtly drew this proverbial ſaying upon him in after times: "That he crept into the Papacy like a fox, ruled like a lion, and died like a dog." Vid. Tho. Walsingham. Hiſt. Angliæ; Camdeni Anglica, Normanica, &c. 1603, p. 62. See more, Howel's Hiſtory of the Pontificate, p. 428, &c.

v. 1217. *'Tis that the Whore of Babylon.*] See Rev. xvii. 7, 8.

v. 1227. *A lawleſs linſy-woolſy brother.*] Andrew Crawford, a Scotch preacher, (ſays Sir R. L'Eſtrange, Key to Hudibras, ſee Cleveland's Hue and Cry after Sir John Preſbyter, Works, p. 80) but the author of A Key, explaining ſome characters in Hudibras, 1706, p. 12, ſays, it was William Dunning, a Scotch preſbyter, one of a turbulent and reſtleſs ſpirit, diligent for promoting the cauſe of the kirk.

v. 1232.

- That always preys on grace or sin,
 A sheep without, a wolf within.
 This fierce inquisitor has chief
 Dominion over men's belief
 35 And manners; can pronounce a faint
 Idolatrous, or ignorant,
 When superciliously he sifts
 Through coarsest boulder other's gifts:
 For all men live and judge amiss
 40 Whose talents jump not just with his.
 He'll lay on gifts with hands, and place
 On dullest noddle light and grace,
 The manufacture of the kirk.
 Those pastors are but th' handy-work
 45 Of his mechanic paws, instilling
 Divinity in them by feeling;
 From whence they start up chosen vessels,
 Made by contact, as men get meazles.

. 1232. *A sheep without, a wolf within.*] Or a wolf in sheep's thing, Matt. vii. 15. See Abstemius's Fable of a Wolf in a sheep's Skin, with Sir Roger L'Estrange's reflection, Fables, part i. 328.

. 1242. *On dullest noddle.*] Many of them, it is plain, from the very of those times, were as low in learning as the person mentioned by Mr. Henry Stephens, (see Prep. Treatise to Herodotus, 38. who, applying to a Popish bishop for orders, and being asked this question, to try his learning and sufficiency, Who was father to the four sons of Aymond? (Aymon, qu.) and knowing what to answer, was refused as insufficient, who returning home to his father, and shewing the reason why he was not ordered, his father told him he was a very ass, that could not tell who was father to the four sons of Aymond. "See. I pray thee, yonder is Great John the smith, who has four sons; man should ask thee, Who was their father? wouldst thou say, that it was Great John the smith? Yes (quoth he), now
 O. L. I. T I understand

- So Cardinals, they say, do grope
 1250 At th' other end the new made Pope.
 Hold, hold, quoth Hudibras, Soft fire,
 They say, does make sweet malt. Good
 Festina lente, Not too fast; [Squire,
 For haste (the proverb says) makes waste.
 1255 The quirks and cavils thou dost make
 Are false, and built upon mistake:
 And I shall bring you with your pack
 Of fallacies, t' *Elenchi* back;
 And put your arguments in mood

I understand it. Thereupon he went again, and being asked a second time, Who was father to the four sons of Aymond? He answered, It was Great John the smith." Durandus's reflection upon the clergy of his time might have been justly enough applied to these: "*Aurei et argentei facti sunt calices, lignei vero sacerdotes.*" Browne's Append. ad Fascicul. Rer. expetendar. et fugiendar. cap. vi. p. 140. By the author of a tract, entitled, The Reformato precisely characterized, p. 13. Pub. Libr. Cambr. 19.9.7. their clergy are bantered upon this head: "He must abominate the Greek Fathers, Chrysostom, Basil, and all the bundle of such unwholesome herbs; also the Latins, whom the pot-bellied gray-heads of the town call St. Ambrose, St. Augustine, &c.: the intricate schoolmen, as Aquinas, and our devilish learned countryman, Alexander Halensis, shall not come within the sphere of his torrid brain, lest his *pia mater* be confounded with their subtle distinctions; but, by a special dispensation, he may (for name's sake) cast an eye sometimes upon Scotus, and, when he hath married a sister, upon Cornelius a Lapide."

v. 1249, 1250. *So Cardinals, they say, do grope—At th' other end the new-made Pope.*] * This relates to the story of Pope Joan, who was called John VIII. Platina saith she was of English extraction, but born at Mentz; who, having disguised herself like a man, travelled with her paramour to Athens, where she made such progress in learning, that, coming to Rome, she met with few that could equal her: so that, on the death of Pope Leo IV. she was chosen to succeed him; but being got with child by one of her domestics, her travail came upon her between the Colossian theatre and St. Clement's, as she was going to the Lateran church, and she died

- o And figure to be understood.
 I'll force you by right ratiocination
 To leave your vitiligation,
 And make you keep to the question close,
 And argue *dialecticās*.
- 5 The question then, to state it first,
 Is; which is better or which worst,
 Synods or Bears. Bears I avow
 To be the worst, and Synods thou.
 But to make good th' assertion,
 o Thou say'st th' are really all one.

upon the place, having sat two years, one month, and four
 and was buried there without any pomp. He owns, that,
 the shame of this, the Popes decline going through this street
 to Lateran; and that to avoid the like error, when any Pope
 seated in the porphyry chair, his genitals are felt by the youngest
 man, through a hole made for that purpose; but he supposes
 the reason of that to be, to put him in mind that he is a man, and
 subject to the necessities of nature; whence he will have that
 to be called, *sedes stercorearia*. This custom is bantered by
 Juvenal Pannonius, in an epigram turned into French, by Henry
 Warton, see Prep. Treat. to his Apology for Herodotus, p. 337,
 translated into English. The curious reader may see a draught
 of the chair in which the new Pope sits to undergo this scrutiny,
 in 2d vol. of Misson's Travels, p. 82.

1253. *Festina lente, Not too fast, &c.*] Vid. Erasmi. Adag.
 ii. cent. ii. prov. 1.

[262. *To leave your vitiligation.*] * *Vitiligation* is a word
 which might have been passionately in love with, and never failed to use
 on all possible occasions; and therefore to omit it when it fell
 away, had argued too great a neglect of his learning and parts,
 though it means no more than a perverse humour of wrangling.
 The author of a tract, entitled, The simple Cobbler of Agawam in
 America, &c. p. 15, speaking of the sectaries of those times, says,
 "it is a most toilsome task to run the wild-goose chase after a
 breathed opinionist; they delight in vitiligation," &c.

[264. *And argue dialecticās.*] That is, according to the rules
 of logic.

If so, not worse; for if th' are *idem*,
 Why then *tantundem dat tantidem*;
 For if they are the same, by course,
 Neither is better, neither worse:

1275 But I deny they are the same,
 More than a maggot and I am.
 That both are *animalia*,
 I grant, but not *rationalia* :
 For though they do agree in kind,

1280 Specific difference we find,
 And can no more make Bears of these
 Than prove my horse is Socrates.

That Synods are bear-gardens too,
 Thou dost affirm; but I say, No:

1285 And thus I prove it, in a word,
 Whats'ever assembly's not impower'd
 To censure, curse, absolve, and ordain,
 Can be no Synod: But bear-garden
 Has no such power, *ergo* 'tis none;

1290 And so thy sophistry's o'erthrown.

But yet we are beside the question,
 Which thou didst raise the first contest on;
 For that was, Whether Bears are better

v. 1307, 1308. *Whelp'd without form, until the dam—Has held
 it into shape and frame.*

——— "Nec funera vulgo
 Tam multa informes urbi stragemque dederunt."
 Virgil. Georgic. iii. 246, &c.

- Than Synod-men? I say, *Negatur*.
 95 That Bears are beasts, and Synods men,
 Is held by all: They're better then;
 For Bears and Dogs on four legs go,
 As beasts; but Synod-men on two.
 'Tis true, they all have teeth and nails;
 100 But prove that Synod-men have tails,
 Or that a rugged, shaggy fur
 Grows o'er the hide of Presbyter,
 Or that his snout and spacious ears
 Do hold proportion with a Bear's.
 05 A Bear's a savage beast, of all
 Most ugly and unnatural,
 Whelp'd without form, until the dam
 Has lick'd it into shape and frame;
 But all thy light can ne'er evict,
 10 That ever Synod-man was lick'd,
 Or brought to any other fashion
 Than his own will and inclination.
 But thou dost further yet in this
 Oppugn thyself and sense, that is,
 15 Thou would'st have Presbyters to go
 For Bears and Dogs, and Bearwards too:

Hi sunt candida, informisque caro, paulo muribus major, sine
 lis, sine pilo, unguis tantum prominent; hanc lambendo pau-
 m figurant." Plinii Nat. Hist. lib. viii. c. 36. See this opinion
 futed by Sir Thomas Browne, *Vulgar Errors*, b. iii. ch. vi.

" So watchful Bruin forms, with plastic care,
 Each glowing lump, and brings it to a bear."
Dunciad, book i. 99, 100.

A strange chimæra of beasts and men,
 Made up of pieces heterogene;
 Such as in nature never met

1320 *In eodem subjecto* yet.

Thy other arguments are all
 Supposures, hypothetical,
 That do but beg, and we may chuse
 Either to grant them, or refuse.

1325 Much thou hast said, which I know when
 And where thou stol'st from other men,
 (Whereby 'tis plain thy light and gifts

v. 1317, 1318. *A strange chimæra of beasts and men,—Made up of pieces heterogene.*] Alluding to the fable of Chimæra, described by Ovid, *Metam.* lib. ix. l. 646, &c.

“ Quoque Chimera jugo mediis in partibus ignem,
 Pectus et ora leæ, caudam serpentis habebat.”

— “ And where Chimæra raves—

On craggy rocks, with lion's face and mane,
 A goat's rough body, and a serpent's train.” Sandys.

“ The Chimæra described to be such, (says Mr. Sandys, *Notes*, edit. 1640, p. 182,) because the Carian mountain flamed at the top, the upper part frequented by lions, the middle by goats, and the bottom by serpents. Bellerophon, by making it habitable, was said to have slain the Chimæra. Others interpret the Chimæra for a great pirate of Lycia, whose ship had in her prow the figure of a lion, in the midst of it a goat, and in the poop of it a serpent, whom Bellerophon took with a galley of such swiftness (by reason of the new-invented sails), that it was called Pegasus, or the flying horse, the ground of the fable.” See *Notes upon Creech's Lucretius*, p. 151, 538, 541.

v. 1329. *And is the same that Ranter said.*] The Ranters were a vile sect that sprung up in those times. Alexander Ross, *View of all Religions*, &c. 6th edit. p. 273, &c. observes, that they held, “ That God, devil, angels, heaven, hell, &c. were fictions and fables: that Moses, John Baptist, and Christ, were impostors; and what Christ and the Apostles acquainted the world with, as to matter of religion, perished with them: that preaching and

- Are all but plagiarist shifts):
 And is the same that Ranter said,
 1330 Who, arguing with me, broke my head,
 And tore a handful of my beard.
 The self-same cavils then I heard,
 When, b'ing in hot dispute about
 This controversy, we fell out;
 1335 And what thou know'st I answer'd then
 Will serve to answer thee again.
 Quoth Ralpho, Nothing but th' abuse
 Of human learning you produce;

praying are useless, and that preaching is but public lying: That there is an end of all ministry, and administrations, and that people are to be taught immediately from God," &c. See more id. ib. and George Fox's Journal, p. 29; and Examinat. of Mr. Neal's 4th vol. of the History of the Puritans, p. 59, 60; William Lilly's Life, 1715, p. 68.

v. 1337, 1338. — *Nothing but th' abuse—Of human learning,* &c.] The Independents and Anabaptists of those times exclaimed much against human learning: and it is remarkable, that Mr. D—, Master of Caius College, Cambridge, preached a sermon in St. Mary's church against it; for which he was notably girded by Mr. Joseph Sedgwick, Fellow of Christ's College, in a tract entitled, *Learning's Necessity to an able Minister of the Gospel*; published 1653. To such we may apply the pun made by Mr. Knight, Affize Sermon, at Northampton, March 30, 1682, p. 5. "That such men shew you heads, like those upon clipped money, without letters." And it was a pity that such illiterate creatures had not been treated in the way that the truant scholar was, see Sir K. Digby's Treatise of Bodies, p. 428, who upon a time, when he came home to visit his friends, was asked by his father, "What was Latin for bread, answered, *bredibus*, and for beer, *beeribus*, and the like of all other things he asked him, only adding a termination of *bus* to the plain English word of every one of them; which his father perceiving, and (though ignorant of Latin) presently apprehending, that the mysteries his son had learned deserved not the expence of keeping him at school, bade him put off immediately his *hofsibus* and *shoesibus*, and fall to his old trade of treading *morteribus*." See a story in the Tat. No. 173. Dr. South,

Learning, that cobweb of the brain,
 1340 Profane, erroneous, and vain;
 A trade of knowledge as replete
 As others are with fraud and cheat;

Sermons, vol. iii. p. 500, makes the following observation upon that reforming age: "That all learning was then cried down; so that with them the best preachers were such as could not read, and the best divines such as could not write. In all their preachments they so highly pretended to the Spirit, that some of them could hardly spell a letter: for to be blind with them was a proper qualification of a spiritual guide, and to be book learned, as they called it, and to be irreligious, were almost terms convertible; so that none were thought fit for the ministry but tradesmen and mechanics, because none else were allowed to have the Spirit; and those only were accounted like St. Paul who could work with their hands, and in a literal sense drive the nail home, and be able to make a pulpit before they preached in it.

"Latin (says he, Sermon, entitled, The Christian Pentecost vol. iii. p. 544) unto them was a mortal crime; and Greek, instead of being owned to be the language of the Holy Ghost (as in the New Testament it is), was looked upon as the sin against it; so that, in a word, they had all the confusion of Babel amongst them, without the diversity of tongues." See Sermons, vol. i. p. 172.

"What's Latin but the language of the beast?
 Hebrew and Greek is not enough a feast:
 Han't we the word in English, which at ease
 We can convert to any sense we please?
 Let them urge the original, if we
 Say 'twas first writ in English, so't shall be.
 For we'll have our own way, be't wrong or right,
 And say, by strength of faith, the crow is white."

A long winded Lay-Lecture, &c. printed 1647, p. 7.

v.1339. *Learning, that cobweb of the brain.*] Ralpho was as great an enemy to human learning as Jack Cade and his fellow rebels; see the dialogue between Cade and the Clerk of Chatham, Shakespeare's 2d part of King Henry VI. act iv. vol. iv. p. 269. 270, Cade's words to Lord Say. p. 277, before he ordered his head to be cut off: "I am the besom that must sweep the court clean of such filth as thou art: thou hast most traiterously corrupted the youth of the realm in erecting a grammar school; and whereas before our forefathers had no other books but the Score and the Tally, thou hast caused printing to be used; and, contrary to the
 King,

An art t'incumber gifts and wit,
 And render both for nothing fit;
 1345 Makes light unactive, dull and troubled,
 Like little David in Saul's doublet;

King, his crown and dignity, thou hast built a paper-mill. It will be proved to thy face, that thou hast men about thee that usually talk of a *noun* and a *verb*, and such abominable words as no Christian ear can endure to hear." Or Eustace, in Beaumont and Fletcher's *Elder Brother*, act ii. sc. ii; or, Rabbi Busy in the stocks, who accosts the justice, in the same limbo, who talked Latin, Ben Jonson's *Bartholomew Fair*, act iv. sc. vi. in the following manner: "*Bus.* Friend, I will leave to communicate my spirit with you, if I hear any more of those superstitious reliques, those hits of Latin, the very rags of Rome, and patches of Popery."

It was the opinion of those tinkers, tailors, &c. that governed Chelmsford at the beginning of the rebellion, see *Mercurius Rusticus*, No. 111. p. 32. "That learning had always been an enemy to the gospel, and that it were a happy thing if there were no universities, and that all books were burnt except the bible."

"I tell you (says a writer of those times), wicked books do as much wound us as the swords of our adversaries: for this manner of learning is superfluous and costly. Many tongues and languages are only confusion, and only wit, reason, understanding, and scholarship are the main means that oppose us, and hinder our cause; therefore if ever we have the fortune to get the upper hand, we will down with all law and learning, and have no other rule but the carpenter's, nor any writing or reading but the Score and the Tally." A Letter to London, from a Spy at Oxford, 1643, p. 11.

We'll down with all the verities,
 Where learning is profess'd,
 Because they practise and maintain
 The language of the beast:
 We'll drive the doctors out of doors,
 And parts, whate'er they be,
 We'll cry all parts and learning down,
 And heigh then up go we."
 Collection of Loyal Songs, reprinted 1731, No. 7, p. 15.

v. 1346. *Like little David in Saul's doublet.*] See this explained
 1 Sam. xviii. 9.

v. 1357,

- A cheat that scholars put upon
 Other men's reason and their own;
 A fort of error to ensconce
 1350 Absurdity and ignorance,
 That renders all the avenues
 To truth impervious and abstruse,
 By making plain things, in debate,
 By art perplex'd and intricate:
 1355 For nothing goes for sense, or light,
 That will not with old rules jump right;
 As if rules were not in the schools
 Deriv'd from truth, but truth from rules.
 This Pagan Heathenish invention
 1360 Is good for nothing but contention:
 For as in sword-and-buckler fight,
 All blows do on the target light;

v. 1357, 1358. *As if rules were not in the schools—Derived from truth, but truth from rules*] This observation is just. The logicians have run into strange absurdities of this kind. Peter Ramus, the best of them, in his logic, rejects a very just argument of Cicero's as sophistical, because it did not jump right with his rules. (Mr. W.)

v. 1363, 1364. *So when men argue, the greatest part—Of the contest falls on terms of art.*] Ben Jonson banters this piece of grimace, *Explorata*, or *Discoveries*, p. 90. "What a sight is it (says he) to see writers committed together by the ears for ceremonies, syllables, points, colons, commas, hyphens, and the like! fighting as for their fires and their altars, and angry that none are frightened with their noises and loud brayings under their aises skins." See Sir Thomas Browne's *Religio Medici*, 4to edit. 1672, 2d part, p. 51; *Observations* upon it, p. 109; *Guardian*, No. 26.

v. 1368. *Out-run the constable.*] See Ray's *Proverbs*, 2d edition, p. 326.

v. 1373.

- So when men argue, the greatest part
 O' the contest falls on terms of art,
 1365 Until the fustian stuff be spent,
 And then they fall to th' argument.
 Quoth Hudibras, Friend Ralph, thou hast
 Out-run the constable at last:
 For thou art fallen on a new
 1370 Dispute, as senseless as untrue,
 But to the former opposite,
 And contrary as black to white;
 Mere *disparata*, that concerning
 Presbytery, this human learning;
 1375 Two things I' averse, they never yet
 But in thy rambling fancy met.
 But I shall take a fit occasion
 T' evince thee by ratiocination,

v. 1373. *Mere disparata*, &c.] *Disparata* are things separate and unlike, from the Latin word *disparo*. Dr. Brett says, That the English Presbyterians of those times, as the Knight observes, had little human learning amongst them, though many of them made pretences to it: but having seen their boasted arguments, and all their doctrines wherein they differed from the church of England, baffled by the learned divines of that church, they found without more learning they should not maintain the ground they had left, notwithstanding their toleration; therefore, about the time of the Revolution, they began to think it very proper, instead of Calvin's Institutions, and a Dutch system or two, with Blondel, Daille, and Salmasius, to help them to arguments against Episcopacy, to read and study more polite books. It is certain, that the dissenting ministers have, since that time, both preached and wrote more politely than they did in the reign of King Charles II. in whose reign the clergy of the church of England wrote and published most learned and excellent discourses, such as have been exceeded by none that have appeared since. And it is likely enough the dissenting ministers have studied their works, imitated their language, and improved much by them.

Some other time, in place more proper
 1380 Than this we're in; therefore let's stop here,
 And rest our weary'd bones a-while,
 Already tir'd with other toil.

v. 1361, 1382. *And rest our weary'd bones a-while—Already tir'd with other toil.*] This is only a hypocritical shift of the Knight's; his fund of arguments had been exhausted, and he found himself baffled by Ralph, so was glad to pump up any pretence to discontinue the argument. I believe the reader will agree with me, that it is not probable that either of them could pretend to any rest or repose, while they were detained in so disagreeable a limbo. (Mr. B.)

"Thus did the gentle Hind her fable end,
 Nor would the Panther blame it, nor commend;
 But with affected yawning at the close,
 Seem'd to require her natural repose."

Dryden's Hind and Panther.



H U D I B R A S.

PART II. CANTO I.

ARGUMENT.

*The Knight, by damnable magician,
Being cast illegally in prison,
Love brings his action on the case,
And lays it upon HUDIBRAS.
How he receives the Lady's visit,
And cunningly solicits his suit,
Which she defers; yet, on parole,
Redeems him from th' enchanted hole.*



PART II. CANTO I.

BUT now, t' observe romantic method,
Let bloody steel a while be sheathed;

ARGUMENT, v. 1, 2. Thus altered 1674, restored 1704,
The Knight being clapp'd by th' heels in prison,
The last unhappy expedition.

v. 3. *Love brings his action on the case.*] An action on the case is a writ brought against any one for an offence done without force, and by law not specially provided for. See Manley's Interpreter; Jacob's Law Dictionary; Bailey's Dictionary.

v. 5. *How he receives, &c.*] *How he rev's, &c.* in the two first editions of 1664.

CANTO, v. 1. *But now, t' observe, &c.*] * The beginning of this Second Part may perhaps seem strange and abrupt to those who do not know that it was written on purpose in imitation of Virgil, who begins the fourth book of his *Æneid* in the very same manner, *At regina gravi, &c.* And this is enough to satisfy the curiosity of those who believe, that invention and fancy ought to be measured, like cases in law, by precedents, or else they are in the power of the critic.

v. 2. Altered to *Let rusty steel* 1674, 1684, &c. to *rusty steel* 1700, restored 1704.

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T

v. 3.

And all those harsh and rugged sounds
 Of bastinados, cuts, and wounds,
 5 Exchang'd to Love's more gentle style,
 To let our reader breathe a-while:
 In which that we may be as brief as
 Is possible by way of preface,
 Is't not enough to make one strange,
 10 That some men's fancies should ne'er change,
 But make all people do, and say,
 The same things still the self-same way?
 Some writers make all ladies purloin'd,

v. 3, and the three following lines, stood in the two first editions of 1664 as follow :

" And unto love turn we our style,
 To let our readers breathe a while,
 By this time tir'd with th' horrid sounds
 Of blows, and cuts, and blood, and wounds."

v. 9. *Is't not enough to make one strange.*] So some speak in the west of England, for to make one wonder. (Mr. D.)

v. 10. *That some men's fancies.*] *That a man's fancy* in the two first editions of 1664.

v. 13, 14. *Some writers make all ladies purloin'd,—And knights pursuing like a whirlwind.*] Alluding probably to Don Quixote's account of the enchanted Dulcinea's flying from him like a whirlwind in Montefino's cave; see Don Quixote, vol. iii. chap. xxiii. p. 228; or to other romance-writers. The author of Grand Cyrus represents Mandana as stolen by three princes, at different times, and Cyrus pursuing them from place to place. The like in Cassandra and Cleopatra.

v. 17. *Till drawing blood o' th' dames, like witches.*] It is a vulgar opinion, that the witch can have no power over the person so doing. To this Shakespeare alludes, Henry VI. First Part, act i. vol. iv. p. 23. Talbot, upon Pucelle's appearing, is made to speak as follows:

" Here, here she comes: I'll have a bout with thee,
 Devil, or devil's dam; I'll conjure thee,
 Blood will I draw on thee, thou art a witch,
 And straightway give thy soul to him thou serv'st."

" Scots are like witches, do but whet your pen,
 Scratch till the blood come, they'll not hurt you then."

Cleveland's Rebel Scot.

v. 23,

- And knights pursuing like a whirlwind:
 5 Others make all their knights, in fits
 Of jealousy, to lose their wits;
 Till drawing blood o' the dames, like witches
 Th' are forthwith cur'd of their caprices.
 Some always thrive in their amours,
 o By pulling plaisters off their fores;
 As cripples do to get an alms,
 Just so do they, and win their dames.
 Some force whole regions, in despite
 O' geography, to change their site;
 5 Make former times shake hands with latter,
 And that which was before come after.

. 23, 24. *Some force whole regions in despite—O' geography, to
 ge their site.*] A banter upon our dramatic poets, who bring
 ant countries and regions upon our stage daily. In Shake-
 ure, one scene is laid in England, another in France, and the
 d back again presently. The Canon makes this observation
 he Curate, *Don Quixote*, vol. ii. chap. xxi. p. 256, in his dis-
 ation upon plays: "What shall I say of the regard to the
 e in which those actions they represent might or ought to have
 pened; having seen a play in which the first act begins in Eu-
 e, the second in Asia, and the third ended in Africa? proba-
 if there had been another act, they had carried it into Ame-
 ." See likewise *Zelidaura, Queen of Tartaria*, a dramatic
 nance, act iii. p. 151.

. 25, 26. *Make former times shake hands with latter,—And that
 ch was before come after.*] There is a famous anachronism in
 gil, where he lets about 400 years slip to fall foul upon poor
 en Dido, and to fix the cause of the irreconcilable hatred
 vixt Rome and Carthage. (Mr. S. of H.) Shakespeare, in his
 cius *Coriolanus*, vol. vi. p. 35, has one of near 650 years,
 ere he introduces the famous Menenius Agrippa, and makes
 speak the following words:

Menen. A letter for me! it gives an estate of seven years
 th, in which time I will make a lip at the physician: the most
 reign prescription in Galen is but empiric."
 enenius flourished anno U. C. 260, about 492 years before
 birth of our Saviour. Galen was born in the year of our
 Lord

But those that write in rhyme, still make
 The one verse for the other's sake;
 For one for sense, and one for rhyme,
 30 I think's sufficient at one time.

But we forget in what sad plight
 We whilom left the captiv'd Knight,
 And pensive Squire, both bruis'd in body,
 And conjur'd into safe custody;
 35 Tir'd with dispute, and speaking Latin,
 As well as basting and bear-baiting,
 And desperate of any course
 To free himself by wit or force;

Lord 130, flourished about the year 155, or 160, and lived to the year 200. See this bantered, Don Quixote, vol. ii. chap. xxi. p. 256, to which probably, in this and the two foregoing lines, he had an eye.

v. 32. — *whilom*.] formerly, or some time ago, altered to *lately* 1674, restored 1704.

v. 46. — *ycleped Fame*.] called or named. The word often used in Chaucer.

“He may be cleped a God for his miracles.”

Chaucer's Knight's Tale, Works, folio, 5th edit. 1602; The Man of Law's Tale, *ibid.* folio 20; The Squire's Tale, folio 24, &c. And often by Sir John Maundeville, Shakespeare, and other English writers.

v. 47, 48. *That like a thin camelion boards—Herself on air, &c.*] The simile is very just, as alluding to the general notion of the camelion.

“As the camelion, who is known
 To have no colours of his own,
 But borrows, from his neighbour's hue,
 His white or black, his green or blue.”

Prior.

So Fame represents herself, as white or black, false or true, as she is disposed. Mr. Gay, in his fable of the Spaniel and Camelion, has the following lines:

“For different is thy case and mine;
 With men at least you sup and dine,
 Whilst I, condemn'd to thinnest fare,
 Like those I flatter'd, live on air.”

St

His only solace was, that now
 o His dog-bolt fortune was so low,
 That either it must quickly end,
 Or turn about again, and mend;
 In which he found th' event, no less
 Than other times, beside his guests.
 5 There is a tall long-sided dame,
 (But wond'rous light) ycleped Fame,
 That like a thin camelion boards
 Herself on air, and eats her words:
 Upon her shoulders wings she wears
 o Like hanging sleeves, lin'd thro' with ears,

r Thomas Browne, see *Vulgar Errors*, book iii. chap. xxi. has refuted this vulgar notion. He informs us, that Bellonius (Comm. Ocell. Lucan.) not only affirms, that the camelion feeds on flies, caterpillars, beetles, and other insects, but, upon emboweling, he found these animals in their bellies: whereto (says he) we might add the experimental decisions of Peirefckius and the learned Emanuel Vizzanius, on that camelion which had been served to drink water, and delight to feed on meal-worms. The same account we have in the description of the camelion, a letter from Dr. Pocock, at Aleppo, to Mr Edward Greaves, see of Pocock, prefixed to his *Theological Works*, by Dr. Wells, p. 4; *Philosophical Transactions*, vol. iii. No. 49, p. 992. d. Brodæi Miscel. lib. x. cap. xxi; Gruteri Fax. Attic. tom. ii. 562; Lord Bacon's *Nat. Histor.* cent. iv. § 360, p. 80. See various accounts of the camelion Auli Gelii Noct. Attic. lib. x. c. xii; Mr. Sandys's *Notes upon the 15th book of Ovid's Metamorph.* p. 287, edit. 1640; Sir John Maundeville's *Voyages and Travels*, edit. 1727, p. 351. They are eaten in Chochin China, according to Christopher Borri. See Churchill's *Voyages*, vol. ii. edit. 1732, p. 726; Purchase's *Pilgrims*, part ii p. 954.

v. 48. — *and eats her words.*] The beauty of this consists the double meaning. The first alludes to Fame's living on report; the second is an insinuation, that if report is narrowly entered into, and traced up to the original author, it is made to contradict itself. (Mr. W.)

And eyes, and tongues, as poets list,
 Made good by deep mythologist.
 With these she through the welkin flies,
 And sometimes carries truth, oft lies;
 55 With letters hung, like eastern pigeons,
 And Mercuries of furthest regions,

v. 49, 50, 51 *Upon her shoulders wings she wears,—Like hanging sleeves, lin'd thro' with ears,—And eyes, and tongues, as poets list, &c*] Alluding to Virgil's description of Fame, *Æn.* iv. 180, &c.

——“ *Pedibus celerem, et pernicibus alis:
 Monstrum horrendum ingens, cui quot sunt corpore plumæ,
 Tot vigiles oculi subter (mirabile dictu)
 Tot linguæ, totidem ora sonant, tot subrigit aures.*”

“ Swift in her walk, more swift her winged haste,
 A monstrous phantom, horrible and vast,
 As many plumes as raise her lofty flight,
 So many piercing eyes enlarge her sight:
 Millions of opening mouths to Fame belong,
 And ev'ry mouth is furnish'd with a tongue,
 And round with list'ning ears the plague is hung.” }
 Dryden.

v. 53. —*she through the welkin flies.*]

“ *Nocte volat cœli medio.*” Virgil. *Æn.* iv. 184.

Welkin or sky, as appears from many passages in Chaucer, *Third Book of Fame*; Spenser's *Fairy Queen*, vol. ii. book iii. canto ix. stan. 11. p. 490; Shakespeare's *Tempest*, act i. and many other parts of his works; Higden's *Polychronicon*, by Treviza, fol. 194; and many other writers. See *Welkin*, Junii *Etymologic. Anglican.* Oxon. 1743.

v. 54. *And sometimes carries truth, oft lies.*]

“ *Tam ficti pravique tenax, quam nuntia veri.*”
 Virgilii *Æneid.* iv. 189.

v. 55. *With letters hung, like eastern pigeons.*] Dr. Heylin, *Cosmography*, 5th edit. 1670, p. 786, speaking of the caravans of Bagdat, observes, “That, to communicate the success of their business to the place from whence they came, they make use of pigeons, which is done after this manner: When the hen pigeon sitteth, or hath any young, they take the cock, and set him in an open cage; when they have travelled a day's journey, they let him go at liberty, and he straight flieth home to his mate; when they have trained him from one place to another, and there be
 1 occasion

Diurnals writ for regulation
 Of lying to inform the nation,
 And by their public use to bring down
 o The rate of whetstones in the kingdom.
 About her neck a packet-mail,
 Fraught with advice, some fresh, some stale,

caution to send any advertisements, they tie a letter about one of their necks, which at their return is taken off by some of the house, advertised thereby of the state of the caravan. The like also is used betwixt Ormus and Balfora." This custom of sending letters by pigeons is mentioned by Pliny, Nat. Hist. lib. x. 37, to have been made use of when Marc Antony besieged Modena, Ann. C. 710. "Quin et internuntia in rebus magnis fuere, epistolas inexas earum pedibus, obsidione Mutinensi in castra consulum secundo Bruto mittente." See Fairfax's Godfrey of Bulloign, book xviii. stan. 49, 50, 51, 52, 53. p. 543; and Montaigne's Essays, vol. ii. book ii. chap. xxii. p. 529. Of Posts, Purchase's pilgrims, part ii. lib. ix. p. 1616, vol. v. p. 580; Shute's translation of Fougasse's Hist. of Venice, p. 93; Justi Lipfi Saturnalia. lib. ii. cap. 6. tom. ii. Op. p. 714. See the romantic account of the black birds at Algiers, which slept all day, and, by the reflection of a light at a proper distance in the night, carried letters from one lover to another, when they were deprived of other methods of corresponding. History of Don Fenise, a romance, 1651, p. 179.

v. 57, 58, 59, 60. *Diurnals writ for regulation—Of lying to inform the nation,—And by their public use to bring down—The rate of whetstones in the kingdom.*] To understand this, we must consider it as an allusion to a proverbial expression, in which an extenuation to a lie was called a *whetstone*. This will explain a smart repartee of Sir Francis Bacon's before King James, to whom Sir Kenelm Digby was relating, that he had seen the true philosopher's stone in the possession of a hermit in Italy, and when the king was very curious to understand what sort of stone it was, and Sir Kenelm much puzzled in describing it, Sir Francis Bacon interposed, and said, Perhaps it was a whetstone. (Mr. W.) See this proverbial expression applied, Cartwright's First Admonition to the Parliament, p. 22; Preface to the Translation of Mr. Henry Stephens's Apology for Herodotus, p. 2; J. Taylor upon Tom Heyat's Works, p. 73; R. Yaxley's Panegyric Verses upon T. Heyat and his Crudities; Purchase's Character of Ctesius, Pilgrims, l. v. book v. p. 482; A Whetstone for Liars; a Song of Strange wonders, believe them who will, Old Ballads, Bibliothec. Pepysian,

Of men that walk'd when they were dead,
 And cows of monsters brought to bed,
 65 Of hailstones big as pullets eggs,
 And puppies whelp'd with twice two legs,
 A blazing star seen in the west,
 By six or seven men at least.
 Two trumpets she does sound at once,

vol. i. p. 522; Cleveland's Defence of Lord Digby's Speech, Works, 1677, p. 133; Ray's Proverbs, 2d edit. p. 89. Might not this proverbial expression take its rise from the old Roman story, of a razor's cutting a whetstone? Mr. Butler truly characterises those lying papers, the diurnals; of the authors of which, the writer of *Sacra Nemesis*, or *Levite's Scourge*, &c. 1644, speaks as follows: "He should do thee and thy three brethren (of the bastard brood of Maia) right, who should define you, base spies, hired to invent and vent lies through the whole kingdom, for the good of the cause."

v. 64. *And cows of monsters brought to bed.*] See three instances of this kind in Mr. Morton's History of Northamptonshire, chap. vii. p. 447: and one in Knox's History of the Reformation of Religion in Scotland, p. 93. edit. 1732; and of another in the Philosoph. Transact. vol. xxvi. No. 320, p. 310. But the most remarkable is the following one: "Calixtæ intra octavum diem Natalis Christi (1269), natus est vitulus cum duobus caninis capitibus, atque dentibus, et septem pedibus vitulinis—ab ejus cadavere canes atque volucres abhorruere." Chronic. Chronicor. Politic. lib. ii. p. 278. Vid. p. 107, 300, 305, 404. See an account of a mare's foaling a fox in the time of Xerxes, King of Persia, Higden's Polychronicon, by Treviza, lib. ii. cap. ii. fol. 60; and a hind with two heads and two necks in the forest of Walmer, in Edward III.'s time, Tho. Walsingham. Hist. Angliæ, Anglic. Normanic. &c. a Camdeno, 1603, p. 135; and of two monstrous lambs, Philosophical Transactions, vol. i. No. 26, p. 480.

v. 65. *Of hailstones big as pullets eggs.*] Alluding probably to the storm of hail in and about Loughborough in Leicestershire, June 6, 1645, in which "some of the hailstones were as big as small hens eggs, and the least as big as musket bullets," Mercurius Belgicus, or Memorable Occurrences in 1645; or to the storm at Chebsey in Staffordshire, the Sunday before St. James's day, 1659, where there fell a storm of hail, as Dr. Plot observes, Staffordshire, chap. i. § xlviii. p. 23, "the stones were as big as pullets eggs."

- 70 But both of clean contrary tones;
 But whether both with the same wind,
 Or one before, and one behind,
 We know not, only this can tell,
 The one sounds vilely, th' other well;
 75 And therefore vulgar authors name
 The one Good, the other Evil Fame.

eggs." See a remarkable account of this kind, Morton's Northamptonshire, p. 342, in King John's reign, anno 1207; a storm fell in which the hail-stones were as big as hens eggs, Higden's Polychronicon, by Treviza, lib. vii. cap. xxxii. fol. 300. See an account of the hail-storm in Edward I.'s reign, Fabian's Chronicle, part ii. fol. 67. Though these accounts seem to be upon the marvellous, yet Dr. Pope, a man of veracity, in a letter from Padua, to Dr. Wilkins, 1664, N. S. concerning an extraordinary storm of thunder and hail, see Professor Ward's Lives of the Professors of Gresham College, p. 116, gives the following more remarkable account: "This storm (says he) happened July 20, about three o'clock in the afternoon, at the bottom of the Euganean hills, about six miles from Padua. It extended upwards of thirty miles in length, and about six in breadth; and the hail stones which fell in great quantities were of different sizes: the largest of an oval form, as big as turkeys eggs, and very hard; the next size globular, but somewhat compressed; and others that were more numerous, perfectly round, and about the bigness of tennis balls." See an account of a remarkable hail storm at Venice, Tom Coryat's Crudities, p. 256, and at Lisle in Flanders, 1686, Philosophical Transactions, vol. i. No. 26, p. 481. vol. xvi. No. 203, p. 858; the Tatler's banter upon news writers for their prodigies, in a dearth of news, No. 18.

v. 66. *And puppies whelp'd with twice two legs.*] This is put for the sake of the rhyme. With the help of John Lilburn's logic, he might have made them twice four legs. "That creature, says he, which has two legs before, and two legs behind, and two legs on each side, has eight legs: but as a fox is a creature which has two legs before, and two legs behind, and two legs on each side; *ergo*, &c." J. Lilburn's Answer to nine Arguments by T. B. 1645.

v. 69. *Two trumpets she does sound at once.*] The trumpet of eternal Fame, and the trumpet of Slander. Mr. Pope's Temple of Fame. See this applied, Dunciad, part iv. 1741, p. 7.

This tattling gossip knew too well,
 What mischief Hudibras befel;
 And straight the spiteful tidings bears
 80 Of all to th' unkind Widow's ears.
 Democritus ne'er laugh'd so loud,
 To see bawds carted through the crowd,
 Or funerals with stately pomp
 March slowly on in solemn dump,
 85 As she laugh'd out, until her back,
 As well as sides, was like to crack.
 She vow'd she would go see the fight,

v. 77. *This tattling gossip.*] *Twattling gossip* in the two first editions of 1664. See *Twattle*, Junti Etymologic. Anglican. altered as it stands here 1674. Mr. Cotton, in his *Virgil-Travelle*, book iv. p. 85, gives the following humorous description of Fame.

" At this, a wench call'd Fame flew out,
 To all the good towns round about;
 This Fame was daughter to a crier,
 That whilom liv'd in Carthageshire;
 A little prating slut, no higher
 When Dido first arriv'd at Tyre,
 Than this—but in a few years space
 Grown up a lusty strapping lass:
 A long and lazy quean, I ween,
 Was not brought up to sew and spin,
 Nor any kind of housewifery
 To get an honest living by;
 But saunter'd idly up and down,
 From house to house, and town to town,
 To spy and listen after news,
 Which she so mischievously brews,
 That still whate'er she sees or hears
 Sets folks together by the ears.
 This baggage, that still took a pride to
 Slander and backbite poor Queen Dido,
 Because the Queen once, in detestation,
 Sent her to the mansion of correction;
 Glad she had got this tale by th' end,
 Runs me about to foe and friend,

And

- And visit the distressed Knight;
 To do the office of a neighbour,
 90 And be a gossip at his labour;
 And from his wooden jail, the stocks,
 To set at large his fetter-locks,
 And, by exchange, parole, or ransom,
 To free him from th' enchanted mansion.
 95 This b'ing resolv'd, she call'd for hood
 And usher, implements abroad
 Which ladies wear, beside a slender
 Young waiting damsel to attend her.

And tells 'um that a fellow came
 From Troy, or such a kind of name,
 To Tyre, about a fortnight since,
 Whom Dido feasted like a prince:
 Was with him always day and night,
 Nor could endure him from her sight;
 And that was thought she meant to marry him:
 At this rate talk'd the foul-mouth'd carrion."

See Shakespeare's description of Rumor, Prologue to the Second Part of Henry IV; *Spectator*, No. 256, 257, 273.

v. 81. *Democritus ne'er laugh'd so loud.*] See L'Estrange's *Fables*, part ii. fab. 182. "He was a man of the largest size (says Nestor Ironside, *Guardian*, No. 29), which we may ascribe to his so frequent exercise of his risible faculty." See the *Guardian's* description of the several sorts of laughers.

"Si foret in terris, rideret
 Democritus"—— Horat. *Epod. lib. ii. ep. i. l. 194.*

"Perpetuo rifu pulmonem agitare solebat
 Democritus"—— Juven. *Sat. x. 33, 34.*

v. 90. *Gossip.*] See *Gossip* and *Godsip*, Junii *Etymologic. Anglican.*

v. 91. *And from his wooden jail.*] This and the following line stand in the two editions of 1664 thus:

"That is, to see him delivered safe
 Of's wooden burden, and Squire Raph."

v. 95, 96, 97, 98. — *She call'd for hood—And usher, implements abroad—Which ladies wear, beside a slender—Young waiting damsel to attend her.*] With what solemnity does the Widow march out to

- All which appearing, on she went
 100 To find the Knight in limbo pent.
 And 'twas not long before she found
 Him and his stout Squire, in the pound;
 Both coupled in enchanted tether:
 By further leg behind together:
 105 For, as he sat upon his rump,
 His head, like one in doleful dump,
 Between his 'knees, his hands apply'd
 Unto his ears on either side,
 And by him, in another hole,
 110 Afflicted Ralpho, cheek by jowl,
 She came upon him, in his wooden
 Magician's circle, on the sudden,
 As spirits do t' a conjurer,
 When in their dreadful shapes th' appear.
 115 No sooner did the Knight perceive her,
 But straight he fell into a fever,

rally the Knight? The Poet, no doubt, had Homer in his eye, when he equips the widow with hood and other implements. Juno, in the 14th book of the Iliad, dresses herself and takes an attendant with her to go a-courting to Jupiter. The Widow issues out to find the Knight with as great pomp and attendance, though with a design the very reverse to Juno's. (Mr. B.)

v. 110. — *cheek by jowl.*] See *jig by jole*, Skinner's Etymolog. Junii Etymolog. Anglican.

v. 111, 112. *She came upon him in his wooden—Magician's circle, on the sudden.*] There was never certainly a pleasanter scene imagined than this before us: It is the most diverting incident in the whole Poem. The unlucky and unexpected visit of the Lady, the attitude and surprise of the Knight, the confusion and bluthes of the lover, and the satirical raillery of a mistress, are represented in lively colours, and conspire to make this interview wonderfully pleasing. (Mr. B.)



Myers del.

Wells sculp.



Inflam'd all over with disgrace,
 To be seen by her in such a place;
 Which made him hang his head and scowl,
 3 And wink and goggle like an owl;
 He felt his brains begin to swim,
 When thus the Dame accosted him:
 This place (quoth she) they say's enchanted,
 And with delinquent spirits haunted,
 5 That here are ty'd in chains, and scourg'd,
 Until their guilty crimes be purg'd:
 Look, there are two of them appear,
 Like persons I have seen somewhere.
 Some have mistaken blocks and posts
 3 For spectres, apparitions, ghosts,
 With saucer-eyes and horns; and some
 Have heard the devil beat a drum:
 But if our eyes are not false glasses,
 That give a wrong account of faces,

119, 120. — *and scowl,—And wink, and goggle, like an owl.*]

“ When ladies did him woo,
 Though they did smile, he seem'd to scowl
 As doth the fair broad-faced fowl,
 That sings, to whit, to whoo.”

First Copy of Panegyric Verses upon T. Coryat and his
 Crudities.

131, 132. — *and some—Have heard the devil beat a drum.*]
 ding to the story in Glanvil of the Dæmon of Tedworth. See
 to Sadducismus Triumphatus, and the narrative at large,
 ii. p. 89 — 117, inclusive. Mr. Wood, Athen. Oxon. vol. ii.
 189, 1st edit. takes notice of this narrative concerning the
 ed disturbance at the house of Tho. Mompeyson, Esq; at Ted-
 h in Wilts, occasioned by its being haunted with evil spirits,
 the beating of a drum invisibly every night from February
 to the beginning of the year after. To this Mr. Oldham
 alludes,

- 135 That beard and I should be acquainted,
 Before 'twas conjur'd and enchanted;
 For though it be disfigur'd somewhat,
 As if't had lately been in combat,
 It did belong to a worthy Knight,
 140 Howe'er this goblin is come by't.
 When Hudibras the Lady heard,
 Discoursing thus upon his beard,
 And speak with such respect and honour,
 Both of the beard and the beard's owner,
 145 He thought it best to set as good
 A face upon it as he could,
 And thus he spoke; Lady, your bright
 And radiant eyes are in the right;
 The beard's th' identic beard you knew,
 150 The same numerically true;
 Nor is it worn by fiend or elf,
 But its proprietor himself.

alludes, *Satire iv.* upon the Jesuits, 6th edit. p. 73, where, speaking of Popish holy water, he says:

“ One drop of this, if us'd, had power to fray
 The legions from the hogs of Gadara :
 This would have silenc'd quite the Wiltshire drum,
 And made the prating fiend of Malcon dumb.”

v. 142. altered 1674, *To take kind notice of his beard*; restored 1704.

v. 164. — *in such a homely case.*] *In such elenctique case* in the two first editions 1664.

v. 169. *Though yours be sorely lugg'd and torn.*] See Shakespeare's *Comedy of Errors*, act v. vol. iii. p. 54; and an account of *Sancho Pancha* and the goat herd pulling one another by the beard, in which, says Mr. Gayton, *Notes upon Don Quixote*, b. iii. chap. x. p. 141, they were verifying that song,

“ Oh! heigh, brave Arthur of Bradley,
 A beard without hairs looks madly.”

In

O Heavens! quoth she, can that be true?
 I do begin to fear 'tis you;
 5 Not by your individual whiskers,
 But by your dialect and discourse,
 That never spoke to man or beast
 In notions vulgarly express'd.
 But what malignant star, alas!
 10 Has brought you both to this sad pass?
 Quoth he, The fortune of the war,
 Which I am less afflicted for,
 Than to be seen with beard and face
 By you in such a homely case.
 15 Quoth she, Those need not be ashamed
 For being honourably maim'd;
 If he that is in battle conquer'd,
 Have any title to his own beard,
 Though yours be sorely lugg'd and torn,
 20 It does your visage more adorn [der'd,
 Than if 'twere prun'd, and starch'd, and lan-

some places the shaving of beards is a punishment, as among the Turks. Nicephorus, in his Chronicle, makes mention of Baldwin Prince of Edessa, who pawned his beard for a great sum of money; which was redeemed by his father, Gabriel, Prince of Antioch, with a large sum, to prevent the ignominy which his son was like to suffer by the loss of his beard. Dr. Bulwer's Artful Changeling, f. xii. p. 200, 201.

v. 171. *Than if 'twere prun'd, and starch'd, and lander'd.*] In the life of Mrs. Elizabeth Thomas, entitled Pylades and Corinna, 1731, p. 21, we have the following account of Mr. Richard Shute, her grandfather, a Turkey merchant: "That he was very nice in the mode of that age, his valet being some hours every morning starching his beard, and curling his whiskers; during which time, a gentleman, whom he maintained as a companion, always read

And cut square by the Russian standard.
 A torn beard's like a tatter'd ensign,
 That's bravest which there are most rents in.
 175 That petticoat about your shoulders
 Does not so well become a soldier's;
 And I'm afraid they are worse handled,
 Although i' th' rear, your beard the van led:
 And those uneasy bruises make
 180 My heart for company to ache,

read to him upon some useful subject." Mr. Cleveland, in his *Huc and Cry* after Sir John Presbyter, Works, p. 40, says,

" The bush on his chin, like a carv'd story
 In a box knot, cut by the directory."

Shakespeare, in his *Midsummer Night's Dream*, act iv. vol. i. p. 134, hints at their wearing strings to their beards in his time. And John Taylor, the water poet, humorously describes the great variety of beards in his time; *Superbiæ Flagellum*, Works, p. 3.

" Now a few lines to paper I will put
 Of men's beards strange and variable cut,
 In which there's some that take as vain a pride,
 As almost in all other things beside;
 Some are reap'd most substantial, like a bush,
 Which makes a nat'ral wit known by the bush;
 And in my time of some men I have heard,
 Whose wisdom have been only wealth and beard;
 Many of these, the proverb well doth fit,
 Which says Bush natural, more hair than wit:
 Some seem as they were starched stiff and fine,
 Like to the bristles of some angry swine;
 And some, to set their love's desire on edge,
 Are cut and prun'd, like to a quick-set hedge:
 Some like a spade, some like a fork, some square,
 Some round, some mow'd like stubble, some stark bare;
 Some sharp, stiletto-fashion, dagger-like,
 That may, with whispering, a man's eyes outpike;
 Some with the hammer cut, or Roman T,
 Their beards extravagant reform'd must be;
 Some with the quadrate, some triangle fashion,
 Some circular, some oval in translation;

Some

To see so worshipful a friend
I' th' pillory fet at the wrong end.

Quoth Hudibras, This thing call'd pain
Is (as the learned Stoics maintain)

35 Not bad *simpliciter*, nor good;

But merely as 'tis understood.

Sense is deceitful, and may feign,

As well in counterfeiting pain

Some perpendicular in longitude,
Some like a thicket for their crassitude:
That heights, depths, breadths, triform, square, oval, round,
And rules geometrical in beards are found."

See Inigo Jones's Verses upon T. Coryat and his Crudities.

v. 172. *And cut square by the Russian standard.*] Dr. Giles Fletcher, his Treat. of Russia, see Purchase's Pilg. part iii. lib. iii. p. 438, serves, "that the Russian nobility and quality accounting it a disgrace to be somewhat gross and burly, they therefore nourish and read their beards, to have them long and broad." This fashion continued amongst them till the time of the Czar Peter the Great, "who compelled them to part with these ornaments, sometimes by laying a swinging tax upon them, and at others by ordering those he found with beards to have them pulled up by the roots, or shaved with a blunt razor, which drew the skin after; and by these means scarce a beard was left in the kingdom at his death: but such a veneration had this people for these ensigns of gravity, that many of them carefully preserved their beards in their cabinets, to be buried with them; imagining, perhaps, they could make but an odd figure in the grave with their naked chins." See Northern Worthies, or, the Lives of Peter the Great and his illustrious Consort Catherine, London, 1728, p. 84, 85; see likewise p. 23, and a further account of the remarkable fashions in beards, Dr. Bulwer's Artificial Changeling, f. xii. p. 210, &c.

v. 183, 184, 185, 186. — *this thing call'd pain—Is (as the learned Stoics maintain) — Not bad simpliciter, nor good;—But merely as 'tis understood.*] See the opinions of the Stoics, Cic. De Nat. Deor. ii. 24, De Finibus, v. 31; Erasmi *Musiarum Erycurum*, tom. iv. p. p. 430; Archbishop Potter's Antiquities of Greece, vol. i. p. viii; Dr. Middleton's Life of Cicero, 4to edit. vol. i. p. 45; and an account of Pompey's visit to Posidonius at Rhodes, Spectator, No. 312.

As other groſs phænomenas
 190 In which it oft miſtakes the caſe.
 But ſince th' immortal intellect
 (That's free from error and defect,
 Whoſe objects ſtill perſiſt the ſame)
 Is free from outward bruife or maim,
 195 Which nought external can expoſe
 To groſs material bangs or blows,
 It follows, we can ne'er be ſure
 Whether we pain or not endure;

v. 201, 202. *Some have been wounded with conceit,—And died of mere opinion ſtraight.*] Remarkable are the effects both of fear and joy. A trial of the former kind was made upon a condemned malefactor, in the following manner. A dog was by ſurgeons let blood, and ſuffered to bleed to death before him; the ſurgeons talking all the while, and deſcribing the gradual loſs of blood, and of courſe a gradual faintneſs of the dog, occaſioned thereby: and juſt before the dog died, they ſaid unaniſouſly, Now he is going to die. They told the malefactor, that he was to be bled to death in the ſame way; and accordingly blindfolded him, and tied up his arm; then one of them thruſt a lancet into his arm, but purpoſely miſſed the vein: however they ſoon began to deſcribe the poor man's gradual loſs of blood, and of courſe a gradual faintneſs occaſioned thereby: and juſt before the ſuppoſed minute of his death, the ſurgeons ſaid unaniſouſly, Now he dies. The malefactor thought all this real, and died by mere conceit, though he had not loſt above twenty drops of blood.——See Athenian Oracle. (Mr. S. of B.) Almoſt as remarkable was the caſe of the Chevalier Jarre, “who was upon the ſcaffold at Troyes, had his hair cut off, the handkerchief before his eyes, and the ſword in the executioner's hand to cut off his head; but the King pardoned him: being taken up, his fear had ſo taken hold of him, that he could not ſtand nor ſpeak: they led him to bed, and opened a vein, but no blood would come.” Lord Stafford's Letters, vol. i. p. 166. There are three remarkable inſtances of perſons whoſe hair ſuddenly turned from red to white, upon the apprehenſion that they ſhould be put to death. Mr. Daniel Turner's book, *De Morbis Cutaneis*, cap. xii. 3d edit. 1726, p. 163, 164. See Spectator, No. 615, on the ſubject of fear. Nay, if

- And just so far are fore and griev'd
 o As by the fancy is believ'd.
 Some have been wounded with conceit,
 And died of mere opinion straight;
 Others, though wounded sore in reason,
 Felt no contusion, nor discretion.
 5 A Saxon Duke did grow so fat,
 That mice (as histories relate)
 Ate grots and labyrinths to dwell in
 His postique parts, without his feeling:

My memory fails me not, there are accounts to be met with in
 story of persons who have dropped down dead before an en-
 counter, and before the discharge of one gun. An excess of
 has been attended sometimes with as bad an effect. The Lady
 North, in the year 1563, by the ill usage of her husband, had
 almost lost her sight, her hearing, and her speech; which she re-
 covered in an instant, upon a kind letter from Queen Elizabeth:
 her joy was so excessive, that she died immediately after kissing
 Queen's letter. Strype's Annals of Queen Elizabeth, vol. i.
 39. 2d edit. No less remarkable was the case of one Ingram,
 on a large unexpected accession of fortune. See Lord Strafford's
 letters, vol. i. p. 509. And Mr. Fenton observes, upon those
 words of Mr. Waller,

"Our guilt preserves us from excess of joy,
 Which scatters spirits, and would life destroy."

That Mr. Oughtred, that famous mathematician, expired in a
 transport of joy, upon hearing that the parliament had addressed
 King to return to his dominions." Observations on Waller's
 poems, p. 67. Many are the instances of this kind in ancient his-
 tory; as that of Polycrata, a noble lady in the island of Naxos;
 Hippides, a comic poet; and Diagoras, the Rhodian, &c. Auli-
 us Noct. Attic. lib. iii. cap. xv. Vid. Valerii Maximi, lib. ix.
 Mortibus non vulgaribus, p. 628, edit. varior. 1651.

205, 206, 207, 208. *A Saxon Duke did grow so fat,—That
 (as histories relate)—Ate grots and labyrinths to dwell in—
 postique parts without his feeling.* He certainly alludes to the
 case of Hatto, Bishop of Mentz, (who was devoured by mice)
 whom

- Then how is't possible a kick
 210 Should e'er reach that way to the quick?
 Quoth she, I grant it is in vain
 For one that's basted to feel pain,
 Because the pangs his bones endure
 Contribute nothing to the cure ;
 215 Yet honour hurt, is wont to rage
 With pain no med'cine can assuage.
 Quoth he, That honour's very squeamish
 That takes a basting for a blemish:
 For what's more honourable than scars,
 220 Or skin to tatters rent in wars?
 Some have been beaten till they know
 What wood a cudgel's of by th' blow;

whom he mistakes for a Saxon Duke, because he is mentioned to have succeeded in that bishopric a person who was advanced to the dukedom of Saxony " Quo anno hoc factum fit, dissentiunt auctores: verum nos ex Fuldenfis Monasterii, ac Moguntinensium Archiepiscoporum Actibus deprehendimus, id contigisse, dum præfuiisset Moguntinæ sedi post Gulielmum Saxoniz Ducem, mense undecimo, a reslituta nobis per Christum salute 969, murium infestatione occubuit, et in templo Sancti Albani sepultus est." Chron. Chronicor. Politic. lib. ii. p. 228. No less remarkable is the story mentioned by Giraldus Cambrensis, *Itinerar. Cambriæ*, lib. ii. cap. ii. Camdeni *Anglic. Normanic. &c.* p. 861. See as remarkable a story of a person devoured by toads, *id. ib.* cap. ii. p. 859; Stowe's *Chronicle*, by Howes, p. 156. The above story of the Saxon Duke could not, in this circumstance of the mice, suit any of them; tho' among them there were some that were very fat, namely Henry surnamed Crassus, who lived in the twelfth century; vide *Chronic. Rhidaghufens*, Meibomii *Rer. German.* tom. cxi. p. 344; or another Henry made mention of by Hoffman, *Lexic. Universal.*; or Albertus, great-grandson to Henry Duke of Saxony, who was called in his own time the Fat Albert; Meibomii *Rer. Germanic.* tom. i. p. 40, Albertus Pinguis obiit 1318; Meibomii *Rer. Germanic.* tom. iii. p. 166.

Some kick'd, until they can feel whether
 A shoe be Spanish or neat's leather;
 15 And yet have met, after long running,
 With some whom they have taught that cunning
 The furthest way about, t' o'ercome, [ning.
 In th' end does prove the nearest home.
 By laws of learned duellists,
 20 They that are bruised with wood or fists,
 And think one beating may for once
 Suffice, are cowards and poltroons:
 But if they dare engage t' a second,
 They're stout and gallant fellows reckon'd.
 5 Th' old Romans freedom did bestow,
 Our Princes worship, with a blow.

. 232. — *poltroons*, in all editions to 1716, inclus. altered
 onwards to *poltrons*, vid. Junii Etymologic. Anglicanum.

. 235, 236. *Th' old Romans freedom did bestow,—Our Princes
 ship, with a blow.*] The old Romans had several ways of manu-
 ting, or bestowing freedom: "Aut vindicta, aut inter amicos,
 per epistolam, aut per testamentum, aut per aliam quamlibet
 mam voluntatem:" Vid. Justiniani Institut. lib. i. tit. v. § i.
 not. Vinnii. "Vindicta, inquit Boetius, in topica Ciceronis,
 virgula quædam, quam licet manumittendi servi capiti impos-
 s: eundem servum in libertatem vindicabat." Vid. Calvini
 ic. sub voce *Vindicta*. Vindicus, a slave, discovered Junius
 tus's design of delivering up the gates of Rome to Sextus Tar-
 tius; for which discovery he was rewarded, and made free;
 from him the rod laid upon the head of a slave, when made
 , was called *vindicta*: vid. Livii Histor. lib. ii. cap. v. vol. i.
 3. edit. J. Clerici, Amst. 1710. In some countries it was of
 e advantage to be a favourite slave than to be set free. In
 pt, see Prince Cantemir's Growth, &c. of the Othman Empire,
 manner of inheriting was as follows: the dying person, ex-
 ling all his sons, made some slave, or captive of approved
 lity, his heir, who, immediately after his master's death, en-
 d all his effects, and made the sons of the deceased his seiz or
 OL. I. X groom; ;

King Pyrrhus cur'd his splenetic
 And testy courtiers with a kick.
 The Negus, when some mighty lord
 240 Or potentate's to be restor'd,
 And pardon'd for some great offence,
 With which he's willing to dispence,
 First has him laid upon his belly,
 Then beaten back and side t' a gelly:
 245 That done, he rises, humbly bows,
 And gives thanks for the princely blows,
 Departs not meanly proud, and boasting
 Of his magnificent rib-roasting.
 The beaten soldier proves most manful,
 250 That, like his sword, endures the anvil;
 And justly 's held more formidable,
 The more his valour's malleable:

grooms; with which condition they were forced to be content, and to obey their father's slave all their lives. This (says he) is vulgarly ascribed to Joseph's benediction of slaves, in force to this day.

v. 237, 238. *King Pyrrhus cur'd his splenetic—And testy courtiers with a kick.*] Pyrrhus, King of Epirus, as Pliny says, had this occult quality in his toe, "Pollicis in dextro pede tactu lienosis medebatur." Vid. Plutarchi Op. tom. i. edit. Lutet. Paris, 1624, p. 384.

v. 239. *The Negus, when some mighty lord, &c.*] Negus Æthiopix Rex. Vid. Ludolfi Hiftor. Æthiopix, lib. ii. cap. ii. § 23. Mr. Collier (Dictionary, see Abyssinia) gives us his several titles. This account of the Negus is true with regard to the lower part of his subjects; see Le Blanc's Travels, part ii. p. 203; but the Prince of Melinde was the person who punished his nobility in the manner described. "If a nobleman (says Le Blanc, Travels, part ii. chap. iv. p. 190. edit. 1660) is found guilty of a crime, the King leads him to his chamber, where being disrobed, prostrate on the ground, begging

- But he that fears a bastinado
 Will run away from his own shadow:
 255 And though I'm now in durance fast,
 By our own party basely cast,
 Ransom, exchange, parole, refus'd,
 And worse than by the en'my us'd;
 In close *catasta* shut, past hope
 260 Of wit, or valour, to elope;
 As beards the nearer that they tend
 To th' earth still grow more reverend;
 And cannons shoot the higher pitches,
 The lower we let down their breeches:
 265 I'll make this low dejected fate
 Advance me to a greater height.
 Quoth she, Y' have almost made me in love
 With that which did my pity move.

begging pardon, he receives from the King's own hand certain stripes with a cudgel, more or fewer, in proportion to the crime or services he hath done: which done, he revests, kisses the King's feet, and with all humility thanks him for the favour received." Artaxerxes's method was much better, who, when any of his nobility misbehaved, caused them to be stripped, and their cloaths to be whipped by the common hangman, without so much as touching their bodies, out of respect to the dignity of the order. See Sir Roger L'Estrange's Fables, part ii. Moral to Fable 83; Montaigne's Essays, vol. ii. book ii. p. 148.

v. 241. *And pardon'd for some great offence.*] This and the following line, in the two editions of 1664, stand thus:

"To his good grace, for some offence,
 Forfeit before, and pardon'd since."

v. 259. *In close catasta shut.*] A cage or prison, in which the Romans locked up the slaves that were to be sold.

"—— Ne sit præstantior alter
 Cappadocas rigida pingues plauisse catastâ."

Perfii, sat. vi. 76, 77. Casauboni not. p. 513, 514, 515.

- Great wits and valours, like great states,
 270 Do sometimes sink with their own weights;
 Th' extremes of glory and of shame,
 Like east and west, become the same:
 No Indian prince has to his palace
 More foll'wers than a thief to th' gallows.
 275 But if a beating seem so brave,
 What glories must a whipping have?
 Such great atchievements cannot fail
 To cast salt on a woman's tail:
 For if I thought your nat'ral talent
 280 Of passive courage were so gallant,
 As you strain hard to have it thought,
 I could grow amorous, and dote.
 When Hudibras this language heard,
 He prick'd up's ears, and strok'd his beard.
 285 Thought he, this is the lucky hour,
 Wines work when vines are in the flow'r;

v. 273, 274. *No Indian prince has to his palace—More foll'wers than a thief to th' gallows.*] See Don Quixote, vol. iv. chap. lvi. p. 560.

v. 275, 276. *But if a beating seem so brave—What glories must a whipping have?*] Alluding probably to the injunction to Sancho Pancho, for the disenchanting of Dulcinea del Toboso, Don Quixote's mistress, see vol. iv. chap. xxxv. p. 349. Merlin's Speech.

" 'Tis Fate's decree, that Sancho, thy good Squire,
 On his bare brawny buttocks should bestow
 Three thousand stripes, and eke three hundred more,
 Each to afflict, and sting, and gall him sore.
 So shall relent the author of her woes,
 Whose awful will I for her ease disclose."

v. 286. *Wines work when vines are in the flow'r.*] Sir Kenelm Digby confirms this observation, Discourse concerning the Cure
 of

This crisis then I'll set my rest on,
And put her boldly to the question.

Madam, What you would seem to doubt
290 Shall be to all the world made out;
How I've been drubb'd, and with what spirit
And magnanimity I bear it;
And if you doubt it to be true,
I'll stake myself down against you:
295 And if I fail in love or troth,
Be you the winner, and take both.

Quoth she, I've heard old cunning stagers
Say, Fools for arguments use wagers;
And though I prais'd your valour, yet
300 I did not mean to baulk your wit;
Which if you have, you must needs know
What I have told you before now.
And you b' experiment have prov'd,
I cannot love where I'm belov'd.

of Wounds by Sympathy, p. 79. "The wine merchants (says he) observe every where (where there is wine), That, during the season that vines are in the flower, the wine in the cellar makes a kind of fermentation, and pusheth forth a little white lee (which I think, says he, they call the mother of the wine) upon the surface of the wine; which continues in a kind of disorder till the flower of the vines be fallen, and then, this agitation being ceased, all the wine returns to the same state it was in before."

v. 297, 298. *Quoth she, I've heard old cunning stagers—Say, Fools for arguments use wagers.*] I believe this 298th line is quoted as frequently in conversation as any one in Hudibras. Mr. Addison calls it a celebrated line, Spectator, No. 239, and from thence we may conjecture it was one of his finest pieces of wit in the whole Poem. (Mr. B.) See this practice humorously exposed, Spectator, No. 145.

- 305 Quoth Hudibras, 'Tis a caprich
 Beyond th' infliction of a witch;
 So cheats to play with those still aim .
 That do not understand the game.
 Love in your heart as idly burns
 310 As fire in antique Roman urns,
 To warm the dead, and vainly light
 Those only that see nothing by't.
 Have you not power to entertain,
 And render love for love again?
 315 As no man can draw in his breath,
 At once, and force out air beneath.
 Or do you love yourself so much,
 To bear all rivals else a grutch?
 What fate can lay a greater curse
 320 Than you upon yourself would force?

v. 305. — *caprich.*] See *Capricious*, Junii Etym. Angl.

v. 310, 311. *As fire in antique Roman urns,—To warm the dead,&c.*] Pancirollus gives the following remarkable account of the sepulchre of Tullia, Cicero's daughter (though it must be a mistake, for she was buried at Tusculum): "Præparabant enim veteres oleum incombustibile, quod non consumebatur: id nostrâ quoque ætate, sedente Paulo III. visum fuit, invento scilicet sepulchro Tulliæ filiæ Ciceronis, in quo lucerna fuit etiam tunc ardens, sed admissa ære extincta; arserat autem annos plus minus 1550." *De Rebus Memorab.* part i. tit. 35. *De Oleo Incombustibili*, p. 124. Vid. Salmuthi Not. See Cowley's *Davideis*, § xxxvii. vol. ii. p. 496. The continued burning of these sepulchral lamps is endeavoured to be accounted for by Dr. Plot, *Staffordshire*, chap. iii. § lvii. p. 144. and his discourse concerning the sepulchral lamps of the ancients, *Philosophical Transactions*, vol. xiv. No. 166. p. 896. See an account of incombustible cloth exposed to the fire before the Royal Society, *Philosophical Transactions*, No. 172. vol. xv. p. 1049; and of Rosicrusius's sepulchre, with regard to the burning lamps of the ancients, *Spectator*, No. 379.

v. 321,

- For wedlock without love, some say,
 Is but a lock without a key.
 It is a kind of rape to marry
 One that neglects, or cares not for ye:
 325 For what does make it ravishment
 But b'ing against the mind's consent?
 A rape that is the more inhuman,
 For being acted by a woman.
 Why are you fair, but to entice us
 330 To love you that you may despise us?
 But though you cannot love, you say,
 Out of your own fanatic way,
 Why should you not at least allow
 Those that love you to do so too?
 335 For, as you fly me, and pursue
 Love more averſe, ſo I do you;

v. 321, 322. *For wedlock without love, some say,—Is but a lock without a key.*]

“ For what is wedlock forced, but a hell,
 An age of discord, of continual strife;
 Whereas the contrary bringeth forth blifs,
 And is a pattern of celestial peace.”

Warner's *Albion's England*, book xi. chap. lxx. p. 280; Farquhar's *Beaux Stratagem*, act iii.; *Spect.* No. 490. See a remarkable instance of conjugal affection, Baker's *History of the Inquisition*, chap. vi. p. 39, 40; and a merry and remarkable account of the petty King of Canton's marrying his male and female prisoners by lot, Gemelli Careri's *Voyage*, Churchill's *Collections*, vol. iv. p. 352.

v. 331, 332. *But though you cannot love, you say,—Out of your own fanatic way.*] *Fanatique* in some of the first editions, and *fanatic* in the rest from 1700, if not sooner, to this time. Might not *fantastic* have been as proper? as his mistress expresses herself, v. 545, 546.

“ And yet 'tis no fantastic pique
 I have to love, nor coy dislike.”

And am by your own doctrine taught
To practise what you call a fault.

Quoth she, If what you say is true,
340 You must fly me, as I do you;
But 'tis not what we do, but say,
In love and preaching, that must sway.

Quoth he, To bid me not to love,
Is to forbid my pulse to move,
345 My beard to grow, my ears to prick up,
Or (when I'm in a fit) to hickup:
Command me to piss out the moon,
And 'twill as easily be done.

Love's power's too great to be withstood
350 By feeble human flesh and blood.
'Twas he that brought upon his knees

v. 346. *Or (when I'm in a fit) to hickup.*] A thing which he could not help; though such a thing might have been prohibited in the Inquisition, as well as involuntary sneezing, of which Mr. Baker, see History of the Inquisition, p. 98, gives the following instance: "A prisoner, says he, in the Inquisition coughed; the keepers came to him, and admonished him to forbear coughing, because it was unlawful to make a noise in that place: he answered, it was not in his power: however they admonished him a second time to forbear it; and because he did not, they stripped him naked, and cruelly beat him. This increased his cough, for which they beat him so often, that at last he died, through the pain and anguish of the stripes."

v. 347. *Command me to piss out the moon.*] This had been an unreasonable command, had he been even possessed of Pantagruel's romantic faculty, who is said to have destroyed a whole army of giants, or *dipsodes*, in this way, and to have occasioned a deluge nine miles round. Rabelais's Works, vol. ii. b. ii. ch. xxviii. p. 206.

v. 355, 356. *Seiz'd on his club, and made it dwindle—T' a feeble distaff and a spinulle.*] Alluding to Hercules's love for Omphale, and Iole:

"Inter

- The Heft'ring kill-cow Hercules;
 Transform'd his leager-lion's skin
 T' a petticoat, and made him spin;
 355 Seiz'd on his club, and made it dwindle
 T' a feeble distaff and a spindle.
 'Twas he made Emperors gallants
 To their own sisters and their aunts;
 Set Popes and Cardinals agog,
 360 To play with pages at leap-frog.
 'Twas he that gave our senate purges,
 And flux'd the house of many a burges;
 Made those that represent the nation
 Submit, and suffer amputation;
 365 And all the grandees o' th' cabal
 Adjourn to tubs, at spring and fall.

" Inter Ionicas Calathum tenuisse puellas
 Diceris: et dominæ pertimuisse minas."
 Deianira, Herculi, Ovid. ep. ix. l. 73, &c.

" Sly Hermes took Alcides in his toils,
 Arm'd with a club and wrapt in lion's spoils;
 The surly warrior Omphale obey'd,
 Laid by his club, and with her distaff play'd."
 Mr. Luck's Miscell. Poems, 1736, p. 163.

Vid. Diodori Siculi Rer. Antiquar. lib. v. cap. 3; Montfaucon's Antiquity explained, vol. i. part ii. b. i. chap. ix. p. 141. Benedic, see Shakespeare's *Much ado about Nothing*, vol. i. p. 423, speaking of Beatrice, says, "That she would have made Hercules turn spit, yea and have cleft his club to have made the fire too."

v. 365, 366. *And all the grandees o' th' cabal—Adjourn to tubs, at spring and fall.*] See Shakespeare's *Timon of Athens*, act iv. vol. v. p. 274, 275, with Mr. Warburton's Note; Beaumont and Fletcher's *Knight of the Burning Pestle*, 4to edit. p. 38. That the stories told of some of the godly members are not slanders is certain, from Mr. Walker's accounts, in his *Hist. of Independency*.
 He

He mounted synod-men, and rode 'em
 To Dirty Lane and Little Sodom;
 Made 'em curvet, like Spanish gennets,
 370 And take the ring at Madam ——.
 'Twas he that made Saint Francis do
 More than the devil could tempt him to,

He calls Harry Martyn, Colonel of a regiment of horse and a regiment of whores; Colonel Scot (the brewer's clerk), the demolisher of old palaces (Lambeth), and deflowerer of young maiden-heads before they are ripe: and relates an intrigue of Sir Henry Mildmay's, that, pretending himself taken with the wind cholic, he got an opportunity to insinuate himself into a citizen's house in Cheapside, and tempted his wife, and had a shameful repulse; Hist. of Independency, part ii. p. 257. Nay, Cromwell himself, whose knowledge and veracity can scarce be disputed in this case, when he turned the members out of doors, publicly called Harry Martyn and Sir Peter Wentworth whore-masters: Echard's History of England, vol. ii. p. 275.

" Here comes Sir Harry Martyn,
 As good as ever pift:
 This wenching beast
 Had whores at least,
 A thousand on his list."

Collection of Loyal Songs, vol. ii. p. 7.

v. 367, 368. *He mounted synod-men and rode 'em—To Dirty Lane and Little Sodom.*]

" Made zealots of hair-brain'd letchers,
 And sons of Aretine turn preachers:
 Kimbolton, that rebellious Boanerges,
 Must be content to saddle Dr. Burges;
 If Burges got a clap, 'tis ne'er the worse,
 But the fifth time of his compurgators."

Cleveland upon the Mixed Assembly, Works, p. 43.

It is remarkable, that the Knight, a stickling synodist, could not forbear acknowledging, that synod-men had sometimes strayed to Dirty Lane and Little Sodom. The satire is more pungent out of his mouth. (Mr. B.) *Qu.* Whether by Little Sodom, he does not allude to what Mr. Walker, History of Independency, part ii. p. 257, calls, " the new statesmen's new-erected Sodoms, and the spinftries at the mulberry garden at St. James's."

v. 370. *And take the ring at Madam ——*] Stennet was the person whose name was dashed, says Sir Roger L'Estrange, Key to Hudibras.

In cold and frosty weather grow
 Enamour'd of a wife of snow;
 375 And though she were of rigid temper,
 With melting flames accost, and tempt her;
 Which after in enjoyment quenching,
 He hung a garland on his engine.

Hudibras. "Her husband was by profession a broom-man and lay-elder, see *Key to a Burlesque Poem of Butler's*, p. 12. She followed the laudable employment of bawding, and managed several intrigues for those brothers and sisters whose purity consisted chiefly in the whiteness of their linen." She was of the same stamp with Widow Puercraft, in Ben Jonson's *Bartholomew Fair*, act v. sc. ii.

v. 371. *'Twas he that made Saint Francis do, &c.*] St. Francis was founder of the order of Franciscans in the church of Rome, and Mr. Butler has scarce reached the extravagancy of the legend. Bonaventure, says the learned Mr. Wharton, *Enthusiasm of the Church of Rome*, 1688, p. 109, gives the following story of St. Francis. "The devil putting on one night a handsome face, peeps into St. Francis's cell, and calls him out. The man of God presently knew, by revelation, that it was a trick of the devil, who by that artifice tempted him to lust; yet he could not hinder the effect of it, for immediately a grievous temptation of the flesh seizeth on him. To shake off this he strips himself naked, and begins to whip himself fiercely with his rope. Ha, brother ass! (saith he) I will make you smart for your rebellious lust: I have taken from you my frock, because that is sacred, and must not be usurped by a lustful body: if you have a mind to go your ways in this naked condition, pray go. Then, being animated by a wonderful fervour of spirit, he opens the door, runs out, and rolls his naked body in a great heap of snow. Next he makes seven snow-balls, and laying them before him, thus bespeaks his outward man: Look you, this great snow-ball is your wife, those four are your two sons and two daughters, the other two are a man and a maid, which you must keep to wait on them: make haste and clothe them all, for they die with cold: but if you cannot provide for them all, then lay aside all thought of marriage, and serve God alone." Now see the merits of rolling in the snow! saith Mr. Wharton: "The tempter, being conquered, departs, and the saint returns in triumph to his cell." See *Misson*, vol. i. p. 271. Less scrupulous were the Beguins, of St. Francis's order, who held, "That to kiss women, and to embrace them, provided they did not consummate the carnal sin, was highly meritorious."

Quoth she, If love have these effects,
 380 Why is it not forbid our sex?
 Why is't not damn'd, and interdicted,
 For diabolical and wicked;
 And sung as out of tune against,
 As Turk and Pope are by the saints?
 385 I find, I've greater reason for it,
 Than I believ'd before t' abhor it.
 Quoth Hudibras, These sad effects
 Spring from your Heathenish neglects
 Of Love's great pow'r, which he returns

meritorious." See Baker's History of the Inquisition, chap. v. p. 28. The Cordeliers tell a story of their founder St. Francis, "That, as he passed the streets in the dusk of the evening, he discovered a young fellow with a maid in a corner; upon which the good man (say they) lifted up his hands to heaven, with a secret thanksgiving, that there was so much Christian charity in the world. The innocence of the saint made him mistake the kiss of a lover for the salute of charity." Spectator, No. 245. Less charitable was Chalcocondylas, an European historian and Christian, upon the custom of saluting ladies upon a visit, who reports, "That it is an universal custom among the English, that, upon an invitation to a friend's house, the person invited should, in compliment, lie with his neighbour's wife." See Mr. Baker's Reflections upon Learning, chap. x.

v. 393, 394. *This made the beauteous Queen of Crete—To take a town-bull for her sweet.*] Thus Ovid represents it, Epist. Heroid. ep. iv. 57, 58.

"Pasiphae mater, decepto subdita Tauro,
 Enixa est utero crimen onusque suo."

Vid. Ovid. de Arte Amandi, lib. i. 295; Remed. Amor. 63. Taurus, a servant of Minos, King of Crete, got his mistress Pasiphae with child, (whence the infant was called Minotaurus,) which occasioned this fable.

v. 397, 398. *Others to prostitute their great hearts—To be baboons and monkeys sweet-hearts.*] See some instances of this in Le Blanc's Voyages, &c. edit. 1660, p. 80; and Dr. Gemelli Carreri's Voyage round the World, part iii. b. ii. chap. ii. Churchill's Collections, vol. iv. p. 217, 218, edit. 1732. See Sempronio's words to Calisto, Spanish Bawd, 1631, p. 7. Sir J. Birkenhead alludes to something

390 Upon yourselves with equal scorns ;
 And those who worthy lovers slight,
 Plagues with prepos't'rous appetite.
 This made the beauteous Queen of Crete
 To take a town-bull for her sweet ;
 395 And from her greatness stoop so low
 To be the rival of a cow :
 Others to prostitute their great hearts,
 To be baboons and monkeys sweet-hearts :
 Some with the dev'l himself in league grow
 400 By's representative, a Negro.

thing that happened in those times as bad as this, Paul's Church-yard, class. i. f. 13. "*Cujum pecus ?* The law of cousins-german cleared in this case. An elder's maid took a mastiff dog : an Independent corporal espoused a bitch : May not the Presbyterian dog's son marry the Independent bitch's daughter, they being brother's and sister's children ?" Upon which he remarks in the margin, "*Scribi expedit, scribere tamen horreo, quod vel perperasse pseudo-sancti non verentur.*" This, as Cervantes observes upon another occasion, Don Quixote, vol. i. chap. vii. p. 228, was so odd and intricate a medley of kindred that it would puzzle a convocation of casuists to resolve the degrees of consanguinity. This is exposed in a tract, entitled, *The Marquis of Argyle's Last Will and Testament*, published 1691, p. 6. "*Item, For a perpetual memory of Presbytery, I give a hundred pound for the casting of the figure of the dog in brass that lay with the elder's maid, to be placed where the last provincial classis was held in London, as a desk for the directory.*" See the four-legged elder ; or, a Relation of a horrible Dog and an Elder's Maid ; Collection of Loyal Songs against the Rump, vol. ii. p. 14 ; The Four-legged Quaker (Ralph Green), Collection of Loyal Songs, vol. i. p. 231, 235.

v. 399, 400. *Some with the devil himself in league grow—By's representative, a negro.*] Alluding probably to Tamora, Queen of the Goths, afterwards wife to the Emperor Saturninus, and Aaron the Moor, her gallant, by whom she had a black child ; Shakespeare's Titus Andronicus, act iv. This kind of coupling is girded by Iago, in Othello, Moor of Venice, Shakespeare, vol. vii. p. 377, to Brabantio : "Z—ds, Sir,—You'll have your daughter covered with a Barbary horse : you'll have your nephews neigh to you ; you'll have courfers for cousins, and gennets for Germans."

v. 401,

'Twas this made Vestal maids love-sick,
And venture to be buried quick :
Some by their fathers and their brothers

v. 401, 402. *'Twas this made Vestal maids love-sick—And venture to be buried quick*] The Vestal Virgins (if they broke their vow of virginity) were buried alive in a place without the city wall, allotted for that peculiar use, Plutarch in Num.; and thence it was called, *Campus Sceleratus*, according to Festus. This was generally the practice, though there are some few exceptions to the rule. Juvenal condemns Crispinus for deflowering a vestal virgin, though he had interest enough with Domitian to prevent the usual punishment.

“ Nemo malus felix, minimè corruptor, et idem
Incestus, cum quo vittata nuper jacebat
Sanguine adhuc vivo, terram subitura sacerdos.”

Juv. Sat. iv. v. 8, 9, 10.

“ No ill man's happy, least of all is he
Whose study 'tis to corrupt chastity.
Th' incestuous brute, who the veil'd Vestal maid
But lately to his impious bed betray'd,
Who for her crimes, if laws their course might have,
Ought to descend alive into the grave.” Dryden.

Dr. Middleton, Life of Cicero, vol. i. p. 144, says, that Catiline was suspected of an incestuous commerce with Fabia, one of the Vestal virgins, and sister to Cicero; but, upon her trial, either through her innocence, or authority of her brother, she was acquitted. See the remarkable proof of Tuccia's innocence, Plinii Nat. Hist. lib. xxviii. cap. ii; Valer. Maxim. lib. viii. cap. ii; Dion. Halicar. Antiqu. Rom. lib. ii. p. 124, edit. Oxon. 1704; Wier. de Præstigi. Dæmon. lib. ii. cap. vii. p. 175; Fontanini de Antiquitat. Hortæ, cap. ix. p. 180, edit. Romæ, 1723. This severe condition was recompensed with several considerable privileges; for an account of which, I beg leave to refer the reader to the following authorities: Alexand. ab Alexandro. lib. v. cap. xii; Plutarch. in Num. Dionys. Halicarn. Antiqu. Rom. passim; Montfaucon's Antiquities explained, vol. ii. part i. b. i. chap. viii. p. 20; Kennet's Antiq. of Rome, part ii. chap. vi. Those that corrupted a Vestal virgin were whipped to death. Vid. Dionys. Halicarnas. Antiq. Rom. lib. viii. p. 533; id. ib. p. 571.

v. 403. *Some by their fathers, &c.*]

“ Myrrha patrem, sed non quo filia debet, amavit.”

Ovid. de Arte Amandi, lib. i. 285.

Incest was but too common in those times. Mr. Whitelock, Memorials, 2d edit. p. 148, makes mention of a person in Kent, who, in the

To be made mistresses and mothers.

405 'Tis this that proudest dames enamours
On lacquies, and *valets des chambres*;

the year 1647, married his father's wife, and had a child by her. A remarkable instance of this kind is that of Lucretia, daughter of Pope Alexander VI. who not only lay with her father (not unknown to him), but with her brother, the Duke of Candy, who was slain by Cæsar Borgia, for being his rival in his sister's bed; of whom this epitaph was wrote,

"Hic jacet in tumulo, Lucretia nomine, sed te
Thais, Alexandri filia, sponsa, nurus."

† Here Lucrece lies, a Thais in her life;
Pope Sixtus' daughter, daughter-in-law, and wife."

Vid. Wolfii Lection. Memorab. par. i. p. 935; Mr. George Sandys's Notes on the 10th book of Ovid's Metamorphosis, p. 199, edit. 1640. See John Taylor's Works, p. 93. But the most remarkable story of this kind may be met with in Henry Stephens's Prep. Treat. to his Apology for Herodotus, book i. chap. xii; from the Queen of Navarre's narrations, to which I refer the reader; and of the Dogzim or Drufians, Purchase's Pilgrims, vol. v. p. 220; and of the King of Benin, who makes wives of his daughters as soon as grown up; and the queens, with the like incestuous abomination, use their sons, ib. vol. v. b. vi. p. 716. Vid. Ferchard, 54 Reg. Scot. Buchanani Rer. Scoticar. Hist. lib. v. cap. xli.

Ibid. — and their brothers.] Alluding probably either to the fabulous incest of Jupiter and his sister Juno, Epist. Heroid. Ovidii, 4. Phædra Hippolyto, 133, 134: or the story of Biblis and Caunus, Ovid. de Arte Amandi, lib. i. 283; Oldham's Poems, 6th edit. p. 104; or to Ptolemy Philadelphus, King of Egypt, who married his sister Arsinoë, see Dean Prideaux's Connection, folio edit. vol. ii. p. 18; Sexti Philosophi Pyrrhon. Hypot. lib. i. p. 31. lib. iii. p. 153, 158, edit. 1621; or the Incas of Peru, who married their own sisters, Acofta's Natural and Moral Hist. of the Indies, lib. vi. cap. xii. p. 455; Purchase's Pilgrims, part iv. book vii. p. 1478. Vid. plura, Gruteri Fax. Art. tom. ii. p. 998, 1136.

v. 405, 406. 'Tis this that proudest dames enamours—On lacquies, and valets des chambres.] *Varlets des chambres* in all edit. to 1704 inclusive. "*Varlet*, servus idem cum C. *Valet*, pro quo tamen *varlet* scribebant, sicuti ostendit Menagius." Vid. Junii Etymologic. Anglican. This foible in the French ladies is bantered by Baron Polnitz, Memoirs, vol. ii. p. 274, 275. See Gayton's Notes upon Don Quixote, book iii. chap. x. p. 141; Spectator, No. 45.

- Their haughty stomachs overcomes
 And makes 'em stoop to dirty grooms;
 To flight the world, and to disparage
 410 Claps, issue, infamy, and marriage.
 Quoth she, These judgments are severe,
 Yet such as I should rather bear,
 Than trust men with their oaths, or prove
 Their faith and secrecy in love.
 415 Says he, There is as weighty reason
 For secrecy in love as treason.
 Love is a burglarer, a felon,
 That at the windore-eye does steal in
 To rob the heart, and with his prey
 420 Steals out again a closer way,
 Which whosoever can discover,

v. 408. *And makes 'em stoop to dirty grooms.*]

"For, if Inconstancy doth keep the door,
 Lust enters, and my lady proves a whore:
 And so a bastard to the world may come,
 Perhaps begotten by some stable groom;
 Whom the fork-headed, her cornuted knight,
 May play and dandle with, with great delight."

John Taylor's Motto, Works, p. 52.

See Spanish Bawd, a tragi-comedy, act i. p. 6, London, 1661.

v. 417, 418. *Love is a burglarer, a felon,—That at the windore-eye does steal in.*] Thus it stands in all edit. to 1684 inclus. altered to *window-eye*, edit. 1700; restored again 1726, if not sooner; alluding to the laws against burglary, which is breaking or entering a mansion-house by night, either by breaking open a door, or opening a window, with an intent to commit some felony there. See Wood's Institut. of the Common Law, book iii. chap. i.; Jacob's Law Dictionary.

v. 429, 430. *'Tis like that sturdy thief that stole—And dragg'd beasts backward into's hole.*] Alluding to the story of Cacus, who robbed Hercules. "At furis Caci mens effera," &c. Virgil. Æn. lib. viii. 205, &c.

"Allur'd

- He's sure (as he deserves) to suffer.
 Love is a fire, that burns, and sparkles
 In men, as nat'rally as in charcoals,
 425 Which footy chymists stop in holes
 When out of wood they extract coals:
 So lovers should their passions choak,
 That though they burn, they may not smoak.
 'Tis like that sturdy thief that stole
 430 And dragg'd beasts backward into 's hole:
 So Love does lovers; and us men
 Draws by the tails into his den;
 That no impresson may discover,
 And trace t' his cave the wary lover.
 435 But if you doubt I should reveal
 What you entrust me under seal,

"Allur'd with hope of plunder, and intent
 By force to rob, by fraud to circumvent,
 The brutal Cacus, as by chance they stray'd,
 Four oxen thence, and four fair kine convey'd;
 And left the printed footsteps might be seen,
 He dragg'd them backwards to his rocky den:
 The tracks averse a lying notice gave,
 And led the searcher backward from the cave."

Dryden.

Vid. Juv. Sat. v. l. 125, &c.; Livii Histor. lib. i. cap. vii; Propertii Eleg. x. lib. iv; Erasmi Adag. chil. ii. cent. i. prov. 19; Waller's poem on taking of Salle, Fenton's edit. 4to. p. 15.

v. 435, 436. *But if you doubt I should reveal—What you entrust me under seal.*] Might he not have in view the 113th canon of 1603, by which it is enjoined, that secret sins confessed to the minister should not be revealed by him (unless they were such crimes as by the laws of this realm his own life might be called in question for concealing them), under pain of irregularity, which was suspension from the execution of his office. "Multo enim latius figilli secretum, quam sigillum confessionis virum innodat: in omni enim casu confessionis sigillum sine de crimine committendo,

I'll prove myself as close and virtuous
As your own secretary Albertus.

- Quoth she, I grant you may be close
440 In hiding what your aims propose:
Love-passions are like parables,
By which men still mean something else;
Though love be all the world's pretence,
Money's the mythologic sense,
445 The real substance of the shadow,
Which all address and courtship's made to.
Thought he, I understand your play,
And how to quit you your own way.
He that will win his dame, must do
450 As Love does, when he bends his bow;
With one hand thrust the Lady from,
And with the other pull her home.
I grant, quoth he, wealth is a great
Provocative to am'rous heat:

five commissio, tam hæresis, quam perduellionis crimine est obligatorium: non sic autem hominem sigillum secreti astringit." Jo. Majoris de Gest. Scotor. lib. v. fol. 88. See a remarkable form of Popish confession, Glossary to Robert of Gloucester's Chronicle, by Mr. Hearne, p. 683; and an account of the great secrecy of the Venetian nobility, Bocalini's Advertisements from Parnassus, cent. i. advert. 25.

v. 458. *As your own secretary Albertus.*] Albertus Magnus was Bishop of Ratibon; he flourished about the year 1260, and wrote a book, *De Secretis Mulierum*. See a further account of him, Fabricii Bibliothec. Græc. lib. vi. cap. ix. vol. xiii. p. 45.

v. 443, 444. *Though love be all the world's pretence,—Money's the mythologic sense.*] See this exemplified in the case of Inkle and Yarico, *Spectator*, No. 11.

v. 460. *At their own weapons, are out-done.*] i. e. the splendour of gold is more refulgent than the rays of those luminaries. (Mr. W.)

- 455 It is all philtres, and high diet,
 That makes love rampant, and to fly out;
 'Tis beauty always in the flower,
 That buds and blossoms at fourscore :
 'Tis that by which the sun and moon,
 460 At their own weapons, are out-done;
 That makes knights-errant fall in trances,
 And lay about 'em in romances ;
 'Tis virtue, wit, and worth, and all
 That men divine and sacred call:
 465 For what is worth in any thing,
 But so much money as 'twill bring?
 Or what but riches is there known,
 Which man can solely call his own;
 In which no creature goes his half,
 470 Unless it be to squint and laugh?
 I do confess, with goods and land,
 I'd have a wife at second hand;

v. 465, 466. *For what is worth in any thing,—But so much money as 'twill bring ?*] A covetous person, says the Tatler, No. 122, in Seneca's Epistles, is represented as speaking the common sentiments of those who are possessed with that vice in the following soliloquy: "Let me be called a base man, so I am called a rich one: If a man is rich, who asks if he be good? The question is, How much we have? not from whence, or by what means we have it? Every one has so much merit as he has wealth. For my part, let me be rich, Oh ye gods! or let me die: the man dies happily, who dies increasing his treasure: There is more pleasure in the possession of wealth, than in that of parents, children, wife, or friends."

v. 470. *Unless it be to squint, &c.*] * Pliny, in his Natural History, affirms, that "uni animalium homini oculi depravantur, unde cognomina Strabonum et Pætorum;" lib. xi. cap. 37.

v. 471, 472. *I do confess, with goods and land,—I'd have a wife at second hand.*] By this one might imagine, that he was much
 Y 2 of

And such you are: nor is't your person
 My stomach's set so sharp and fierce on;
 475 But 'tis (your better part) your riches
 That my enamour'd heart bewitches;
 Let me your fortune but possess,
 And fettle your person how you please;
 Or make it o'er in trust to th' devil,
 480 You'll find me reasonable and civil.

Quoth she, I like this plainness better
 Than false mock-passion, speech, or letter,
 Or any fate of qualm or frowning,
 But hanging of yourself, or drowning;
 485 Your only way with me, to break

of the mind of a rakish gentleman, who being told by a friend (who was desirous of having him married, to prevent his doing worse), that he had found out a proper wife for him; his answer was, Prithee, whose wife is she? Captain Plume seems to have been of the same way of thinking; Recruiting Officer, by Farquhar, act i. p. 14.

v. 475. *But 'tis (your better part) your riches.*] Petruchio, see Shakespeare's *Taming the Shrew*, Works, vol. ii. p. 291, argues upon this head in the following manner: "Signior Hortensio, 'twixt such friends as us, few words suffice, and therefore if you know one rich enough to be Petruchio's wife, as wealth is the burden of my wooing dance,

" Be she as foul as was Florentius' love,
 As old as Sibyl, and as curst and threwd
 As Socrates' Xantippe, or a worse,
 She moves me not, or not removes at least
 Affection's edge in me: Were she as rough
 As are the swelling Adriatic seas,
 I come to wive it wealthily in Padua;
 If wealthily, then happily in Padua."

" *Grum.* Why, give him gold enough, and marry him to a puppet, or an aglet baby, or an old trot with ne'er a tooth in her head, though she have as many diseases as two-and-fifty horses. Why, nothing comes amiss, so money comes withal." See *Cacofogo*,

Your mind, is breaking of your neck:
 For as when merchants break, o'erthrown
 Like nine-pins, they strike others down;
 So that would break my heart, which done,
 490 My tempting fortune is your own.
 These are but trifles, ev'ry lover
 Will damn himself, over and over,
 And greater matters undertake
 For a less worthy mistress' sake:
 495 Yet th' are the only ways to prove
 Th' unfeign'd realities of love;
 For he that hangs, or beats out's brains,
 The devil's in him if he feigns.

Cacofogo, in Fletcher's *Rule a Wife and have a Wife*, edit. 1640, p. 31.

v. 477, 478. *Let me your fortune but possess.—And settle your person how you please* ! Much of this cast was Squire Sullen, see Farquhar's *Beaux Stratagem*, act iv. p. 70, who offered his wife to another, with a venison patty into the bargain. But when the gentleman desired to have her fortune, "Her fortune! (says Sullen) why, Sir, I have no quarrel with her fortune; I only hate the woman. Sir, and none but the woman shall go." And under this disposition Sir Hudibras would have been glad to have embraced the offers of that lady. See Earl of Strafford's Letters, vol. i. p. 262, "who offered the Earl of Huntingdon 5000l. a year during his life, and 6000l. to go to church and marry her, and then at the church-door to take their leaves, and never see each other after;" or the old French Marchioness de L.—, who married the young Marquis de L.—t, see Baron de Polnitz's *Memoirs*, vol. ii. p. 265.

v. 483. —[*fowning*.] Thus it stands in all editions to 1684 inclusive, altered to *frowning* 1700.

v. 497, 498. *For he that hangs, or beats out's brains—The devil's in him if he feigns.* No one could have thought otherwise but Young Clincher, see Farquhar's *Constant Couple*, edit. 1728, p. 55, who, when he met Errand the porter, that had exchanged cloaths with his elder brother, to help him out of a scrape, and was told by him, "that his brother was as dead as a door-nail, he having

Quoth Hudibras, This way's too rough
 500 For mere experiment and proof;
 It is no jesting trivial matter
 To swing i' th' air or dounce in water,
 And, like a water-witch, try love;
 That's to destroy, and not to prove;
 505 As if a man should be dissected,
 To find what part is disaffected:
 Your better way is to make over,
 In trust, your fortune to your lover;
 Trust is a trial, if it break,
 510 'Tis not so desp'rate as a neck:
 Beside, th' experiment's more certain,
 Men venture necks to gain a fortune:
 The soldier does it every day
 (Eight to the week) for six-pence pay;
 515 Your pettifoggers damn their souls,

given him seven knocks on the head with a hammer," put this query, "Whether his brother was dead in law, that he might take possession of his estate?" or Young Loveless; see the dialogue between him and his elder brother in disguise, *Scornful Lady*, by Beaumont and Fletcher, act ii.

v. 507, 508. *Your better way is to make over,—In trust, your fortune to your lover.*] This was not much unlike the highwayman's advice to a gentleman upon the road: "Sir, be pleased to leave your watch, your money, and rings, with me, or by — you will be robbed."

v. 513, 514. *The soldier does it every day—(Eight to the week) for sixpence pay.*] These two and the four following lines added 1674. If a soldier received sixpence a day, he would receive seven sixpences for seven days, or one week's pay: but if sixpence per week of this money be kept back for shoes, stockings, &c. then the soldier must serve one day more, viz. eight to the week, before he will receive seven sixpences, or one week's pay clear. (Dr.W.W.)

v. 517.

To share with knaves in cheating fools:
 And merchants, venturing through the main,
 Slight pirates, rocks, and horns, for gain:
 This is the way I advise you to,
 520 Trust me, and see what I will do.
 Quoth she, I should be loth to run
 Myself all th' hazard, and you none,
 Which must be done, unless some deed
 Of your's aforesaid do precede;
 525 Give but yourself one gentle swing
 For trial, and I'll cut the string:
 Or give that rev'rend head a maul,
 Or two, or three, against a wall;
 To shew you are a man of mettle,
 530 And I'll engage myself to settle.
 Quoth he, My head's not made of brass,
 As Friar Bacon's noddle was:

v. 517. *And merchants vent'ring through the main.*] See Spectator, No. 450.

v. 525, 526. *Give but yourself one gentle swing—For trial, and I'll cut the string.*] It is plain, from Hudibras's refusal to comply with her request, that he would not have approved that antique game invented by a people among the Thracians, who hung up one of their companions in a rope, and gave him a knife to cut himself down, which if he failed in he was suffered to hang till he was dead. *Memoirs of Martinus Scriblerus*, book i. chap. vi.

v. 531, 532. *Quoth he, my head's not made of brass,—As Friar Bacon's noddle was.*] *The tradition of Friar Bacon and the brazen head is very commonly known; and, considering the times he lived in, is not much more strange than what another great philosopher of his name has since delivered of a ring, that being tied in a string, and held like a pendulum in the middle of a silver bowl, will vibrate of itself, and tell exactly against the

- Nor (like the Indian's skull) so tough,
 That, authors say, 'twas musket-proof:
 535 As it had need to be, to enter
 As yet, on any new adventure:
 You see what bangs it has endur'd,
 That would, before new feats, be cur'd:
 But if that's all you stand upon,
 540 Here strike me, luck, it shall be done.
 Quoth she, The matter's not so far gone

sides of the divining cup the same thing with *Time is, Time was*, &c. See the story of Friar Bacon bantered by Chaucer, in his *Yeoman's Tale*, fol. 57, edit. 1602. It is explained by Sir Tho. Browne, *Vulgar Errors* b. vii. chap. xvii. § 7, in the following manner: "Every ear (says he) is filled with the story of Friar Bacon, that made a brazen head to speak these words, *Time is*, which, though they want not the like relation, is surely too literally received, and was but a mystical fable concerning that philosopher's great work, wherein he eminently laboured; implying no more by the copper head than the vessel where it was wrought; and by the words it spake, than the opportunity to be watched about the *tempus ortus*, or birth of the mystical child, or philosophical King of Lullius, the rising of the *terra foliata* of Arnouldus; when the earth, sufficiently impregnated with the water, ascendeth white and splendent; which not observed, the work is irrecoverably lost, according to that of Petrus Bonus: "*Ibi est operis perfectio, aut annihilatio, quoniam ipse die oriantur elementa simplicia, depurata, quæ egent statim compositione, antequam volent ab igne.*" Now, letting slip this critical opportunity, he missed the intended treasure: which had he obtained, he might have made out the tradition, of making a brazen wall about England, that is, the most powerful defence, or strongest fortification, which gold could have effected." Vid. Wieri *Lib. Apologetic. de Præstigi. Damon, &c.* Mr. Stow, *History*, republished by Howes, p. 302, makes mention of a head of earth made at Oxford by the art of necromancy, in the reign of Edward II. that, at a time appointed, spake these words, "*Caput decidetur*, The head shall be cut off: *Caput elevabitur*, The head shall be lift up: *Pedes elevabuntur supra caput*, The feet shall be lifted above the head." See an account of enchanted heads, *Don Quixote*, vol. iv. chap. lxii. p. 626; *History of Valentine and Orson*, chap. xx. p. 98, &c.; and Naudæus's *History* of

As you suppose, two words t' a bargain;
 That may be done, and time enough,
 When you have given downright proof;
 545 And yet 'tis no fantastic pique
 I have to love, nor coy dislike;
 'Tis no implicit nice aversion
 T' your conversation, mien, or person,
 But a just fear, lest you should prove
 550 False and perfidious in love:

of Magic, translated by Davies, chap. xvii, who pretends to account rationally for these miraculous heads, chap. xviii. p. 249.

v. 533, 534. *Nor (like the Indian's skull) so tough,—That authors say, 'twas musket-proof]* Oviedo, in his General History of the Indies, see Purchas's Pilgrims, part iii. chap. v. p. 993, observes, "That Indians skulls are four times as thick as other mens; so that coming to handy strokes with them, it shall be requisite not to strike them on the head with swords, for many swords have been broken on their heads, with little hurt done." Dr. Bulwer observes, from Purchas, see Artificial Changeling, scene i. p. 42, "That blockheads and loggerheads are in request in Brasil, and helmets are of little use, every one having a natural murrion of his head: For the Brasilian heads some of them are as hard as the wood that grows in the country, for they cannot be broken." R. Higden, in his Polychronicon, translated by Treviza, lib. ii. cap. i. fol. 58, mentions an Englishman, one Thomas Hayward of Barkley, "who had in the mould of his hede polle, and forehede, but one bone, all whole, therefore he maye well suffre greete blows above his hede without hurt." The scull of a man above three quarters of an inch thick, found at St. Catharine's Cree-church. See Stow's Survey of London, by Mr. Strype, book ii. p. 65. The author of the printed notes, on the contrary, observes, "that there are American Indians, among whom there are some whose skulls are so soft, to use the author's word's, *ut digito perforari possint*."

v. 539, 540. *But if that's all you stand upon,—Here strike me, luck, it shall be done.]* This expression used by Beaumont and Fletcher, Scornful Lady, act ii.; and this unpolite way of courting, seems to be bantered by Shakespeare, first part of Henry IV. act v. vol. iv. p. 195.

"So worthless peasants bargain for their wives,
 As market-men for oxen, sheep, and horse;
 But marriage is a matter of more worth."

v. 552.

For if I thought you could be true,
I could love twice as much as you.

Quoth he, My faith, as adamantine,
As chains of destiny, I'll maintain:

555 True as Apollo ever spoke,
Or oracle from heart of oak;
And if you'll give my flame but vent,
Now in close hugger-mugger pent,
And shine upon me but benignly.

560 With that one and that other pigfney,
The sun and day shall sooner part
Than love or you shake off my heart;
The sun, that shall no more dispense
His own, but your bright influence:

565 I'll carve your name on barks of trees,
With true-love-knots and flourishes,

v. 552. *I could love twice as much as you.*] The widow is practising coquetry and dissimulation in the highest perfection; she rallies and soothes the Knight, and in short plays all the arts of her sex upon him: he, alas! could not penetrate through the disguise; but the false hopes she gives him make him joyous, and break out into rapturous asseverations of the sincerity of his love: the ecstasy he seems to be in betrays him into gross inconsistencies. The reader may compare his speech, which immediately follows, with what goes before, v. 473, &c. But this humour and flight in him may be excused, when we reflect, that there is no other way to be revenged of a coquet, but by retorting fallacies and coquetry. (Mr. B.)

v. 553, 554. *Quoth he, My faith, as adamantine,—As chains of destiny, I'll maintain.*] See Spanish Mandevile, 4th Dis. fol. 101, &c.

v. 556. *Or oracle, &c.*] * Jupiter's oracle in Epirus, near the city of Dodona. "Ubi Nemus erat Jovi sacrum, Querneum totum, in quo Jovis Dodonæi templum fuisse narratur."

v. 559, 560. *And shine upon me but benignly,—With that one and that other pigfney.*] See *pigfney*, Skinnerii Etymologicon Lingue Anglicanæ;
9

That shall infuse eternal spring,
 And everlasting flourishing;
 Drink every letter on't in flum,
 570 And make it brisk champaign become:
 Where-e'er you tread, your foot shall set
 The primrose and the violet;
 All spices, perfumes, and sweet powders,
 Shall borrow from your breath their odours;
 575 Nature her charter shall renew,
 And take all lives of things from you!
 The world depend upon your eye,
 And when you frown upon it die:
 Only our loves shall still survive,
 580 New worlds and natures to out-live;
 And like to heralds moons remain,
 All crescents, without change or wane.

Anglican.; Junii Etymolog. Anglican.; Don Quixote, vol. ii. ch. iii. p. 45. vol. iii. chap. v. p. 44. vol. iv. chap. lxviii. p. 697.

v. 565. *I'll carve your name on barks of trees.*] See Don Quixote, vol. i. chap. iv. p. 195. vol. iv. chap. lxxiii. p. 720.

v. 569. *Drink ev'ry letter on't in flum.*] Alluding to the ancient customary way of drinking a mistress's health, by taking down so many cups or glasses of wine as there were letters in her name.

“ Nævia sex Cyathis, septem Justina bibatur,
 Quinque Lycas, Lyde quatuor, Ida tribus.
 Omnis ab infuso numeretur amica Falerno,” &c.

Martialis Epigrammat. lib. i. 72. 1, 2, 3. cum Not. Vincent. Collect. in us. Delphini, Paris, 1680.

“ Det numerum Cyathis instantis litera Rufi.”

Epigram. lib. viii. 51. See Gayton's Notes upon Don Quixote, book iv. chap. v. p. 196.

v. 581, 582. *And like to heralds moons remain,—All crescents, without change or wane.*] See Guillim's Display of Heraldry.

v. 598.

Hold, hold, quoth she, no more of this,
 Sir Knight, you take your aim amiss:
 585 For you will find it a hard chapter
 To catch me with poetic rapture,
 In which your mastery of art
 Doth shew itself, and not your heart;
 Nor will you raise in mine combustion,
 590 By dint of high heroic fustian.
 She that with poetry is won
 Is but a desk to write upon;
 And what men say of her they mean

v. 598. *Their haut-gousts, bouillies, or ragousts.*] *Haut-gout*, Fr. high relish: *bouillon*, Fr. broth made of several sorts of boiled meat: *ragou*, *ragout*, Fr. a high-seasoned dith of meat, a sauce or seasoning to whet the appetite. Bailey's Dictionary. *Haut gusts, bouillies, or ragusts*, in all editions to 1704 inclusive.

v. 600. *To grind her lips upon a mill.*] The meaning is this: the poets used to call their mistresses lips polished rubies; now the ruby is polished by a mill. (Mr.W.)

v. 601. *Until the facet doublet doth, &c.*] *Facet doublet* signifies a false coloured stone, cut in many faces or sides. The French say "Une diamante taillé à facette." Why the false stones are called doublets may be seen in Tournefort's account of the Mosaic work in the Sancta Sophia, at Constantinople. "Les incrustations de la galerie sont des Mosaiques faites la plus part avec ces dez de verre, qui se detachent tous les jours de leur ciment. Mais leur couleur est inalterable. Les dez de verre sont de veritables doublets, car la feuille colorée de differente maniere est couverte d'une piece de verre fort mince collée d'or dessus." Vol. ii. p. 189, 190. The humour of this term is, in calling the rubies of the lips false stones. (Mr.W.)

v. 603, 604. *Her mouth compar'd i' an oyster's, with—A row of pearl in't, / Stead of teeth.*] This description is probably a sneer upon Don Quixote, for his high-flown compliments upon his mistress; vol. iv. chap. lxxiii. p. 720. "The curling locks of her bright flowing hair of purest gold, her smooth forehead the Elysian plain, her brows are two celestial bows, her eyes two glorious suns, her cheeks two beds of roses, her lips are coral, her teeth are pearl, her neck is alabaster, her breasts marble, her hands ivory,

No more than on the thing they lean.
 595 Some with Arabian spices strive
 T'embalm her cruelly alive;
 Or season her, as French cooks use
 Their haut-gousts, bouillies, or ragousts:
 Use her so barbarously ill,
 600 To grind her lips upon a mill,
 Until the facet doublet doth
 Fit their rhimes rather than her mouth:
 Her mouth compar'd t' an oyster's, with
 A row of pearl in't, 'stead of teeth:

ivory, and snow would lose its whiteness near her bosom." See more vol. i. b. ii. ch. v. vol. iii. ch. xi. p. 98. See Calisto's description of his mistress Melibea, Spanish Bawd, act i. p. 9, 10. This piece of grimace is exposed in lovers, Don Quixote vol. iv. ch. xxxviii. p. 376; in a tract, entitled, Female Pre-eminence, by Henry Cornelius Agrippa, translated by Henry Care, 1670, p. 15, &c.; by Dr. Echard, Observations upon the Answer to Grounds and Reasons, &c. 7th edit. p. 132; Anatomy of Melancholy, by Democritus junior, p. 518; and with great humour by John Taylor, the water poet, in his poem, entitled, A Whore, Works, p. 110, in the following lines:

" To seek to merit ever-living bays,
 For fordid stuff (like Ovid's lustful lays),
 With false bewitching verses to entice
 Frail creatures from fair virtue to foul vice,
 Whose flattery makes a whore to seem a saint,
 That stinks like carrion, with her pox and paint;
 Comparing her (with false and odious lies)
 To all that's in or underneath the skies;
 Her eyes to suns, that do the sun eclipse,
 Her cheeks are roses, rubies are her lips,
 Her white and red, carnation mix'd with snow,
 Her teeth to oriental pearls a-row,
 Her voice like music of the heavenly spheres,
 Her hair like thrice refined golden wires,
 Her breath more sweet than aromatic drugs,
 Like mounts of alabaster are her dugs;
 Her bracelet, rings, her scarf, her fan, her chain,
 Are subjects to inspire a poet's brain."

605 Others make posies of her cheeks,
 Where red and whitest colours mix;
 In which the lily and the rose
 For Indian lake and ceruse goes:
 The sun and moon by her bright eyes
 610 Eclips'd, and darken'd in the skies,
 Are but black patches, that she wears,

v. 608. *For Indian lake and ceruse, &c.*] *Lake*, a fine crimson sort of paint; *ceruse*, a preparation of lead with vinegar, commonly called white-lead: Bailey. See *Cerusse*, Junii Etymologic.

v. 609, 610. *The sun, and moon, by her bright eyes,—Eclips'd, and darken'd in the skies.*] Shakespeare, in his *Romeo and Juliet*, act ii. vol. vii. p. 153, has something like this:

Rom.—"But soft! what light thro' yonder window breaks?
 It is the east, and Juliet is the sun.
 Arise, fair sun, and kill the envious moon,
 Who is already sick, and pale with grief,
 That thou, her maid, art far more fair than she.
 Be not her maid, since she is envious;
 Her vestal livery is but sick,
 And nought but fools do wear it,—cast it off."

v. 611. *Are but black patches, that she wears.*] Sir Kenelm Digby makes mention of a lady of his acquaintance, who wore many patches: upon which he used to banter her, and tell her that the next child she should go with, whilst the solicitude and care of those patches were so strong in her fancy, would come into the world with a great black spot in the midst of its forehead; which happened accordingly. *Treatise of Bodies*, chap. xxvii. p. 404; *Discourse of the Power of Sympathy*, ed. 1660, p. 182, &c. Humorous is the account of the opinion of the Indian kings concerning the patches worn by our English ladies, *Spectator*, No. 50. "As for the women of the country, they look like angels, and would be more beautiful than the sun, were it not for the little black spots that break out in their faces, and sometimes rise in very odd figures. I have observed, that those little blemishes wear off very soon; but when they disappear in one part of the face, they are very apt to break out in another, insomuch that I have seen a spot in the forehead in the afternoon which was upon the chin in the morning."

v. 612. *Cut into suns, and moons, and stars.*] Thus Angelina to Euface, Beaumont and Fletcher's comedy entitled the Elder Brother,

Cut into suns, and moons, and stars:
 By which astrologers, as well
 As those in heaven above, can tell
 615 What strange events they do foreshow
 Unto her under world below:
 Her voice, the music of the spheres,
 So loud, it deafens mortals ears,

Brother, act ii. scene xi. " 'Tis not a face I only am in love with: no, nor visits each day in new suits; nor your black patches you wear variously, some cut like stars, some in half moons, some lozenges." This is fully explained by Dr. Bulwer, in two prints, *Artificial Changeling*, scene xv. p. 252, 261: Appendix, entitled, *The English Gallant*, p. 535. He deduces the original of patches from the barbarous painter-stainers of India, id. ib. p. 534.

v. 613, and the three following lines, not in the two first edit. of 1664, but added 1674.

v. 617. *Her voice, the music of the spheres.*] Mr. E. Fenton, see *Observations upon some of Mr. Waller's poems*, 4to. p. 52, is of opinion, "That Pythagoras was the first that advanced this doctrine of the music of the spheres, which he probably grounded on that text in Job understood literally, "When the morning stars sang together," &c. ch. xxix. ver. 7. "For since he studied twelve years in Babylon, under the direction of the learned impostor Zoroastres, who is allowed to have been a servant to one of the prophets, we may reasonably conclude, that he was conversant in the Jewish writings (of which the book of Job was ever esteemed of most authentic antiquity). Jamblichus ingenuously confesseth, that none but Pythagoras ever perceived this celestial harmony; and as it seems to have been a native of imagination, the poets have appropriated it to their own province; and our admirable Milton applies it very happily in the fifth book of his *Paradise Lost*:

"That day, as other solemn days, he spent
 In song and dance about the sacred hill;
 Mystical dance! which yonder starry sphere
 Of planets, and of fix'd, in all her wheels,
 Resembles nearest, mazes intricate,
 Eccentric, intervolved; yet regular
 Then most, when most irregular they seem:
 And in their motions harmony divine
 So smooths her charming tones, that God's own ear
 Listens delighted."———

Mr.

As wise philosophers have thought,
 620 And that's the cause we hear it not.
 This has been done by some, who those
 Th' ador'd in rhyme, would kill in prose;
 And in those ribbons would have hung,
 Of which melodiously they sung,
 625 That have the hard fate to write best
 Of those still that deserve it least;
 It matters not how false, or forc'd,
 So the best things be said o' th' worst;
 It goes for nothing when 'tis said,
 630 Only the arrow's drawn to th' head,
 Whether it be a swan or goose
 They level at; so shepherds use
 To set the same mark on the hip
 Both of their sound and rotten sheep:
 635 For wits that carry low or wide,

Mr. Milton wrote a little tract, entitled, *De Sphærarum Concentu, Cantabrigiæ in Scholis Publicis*, a Joanne Milto. See that tract, with the translation of it by Mr. Fra. Peck, *New Memoirs of the Life and Poetical Works of Mr. John Milton*. Vide *Ruesneri Symbol. Imperator. class. ii. symbol. xxxvii. p. 115, &c. edit. 1627*; *Shakespeare's Merchant of Venice, vol. ii. p. 78*, with Mr. Theobald's and Mr. Warburton's notes; Mr. George Sandys's notes upon the 5th book of *Ovid's Metamorphosis, p. 95*; *Chamber's Cyclopædia*. This opinion of Pythagoras sneered by *Vallesius, vid. Sac. Philosoph. chap. xxvi. &c. p. 446, edit. 1588*.

v. 618, 619, 620. *So loud, it deafens mortal ears,—As wise philosophers have thought,—And that's the cause we hear it not*]
 “Pythagoras prodidit hunc totum mundum musica factum ratione. Septemque stellas inter cælum et terram vagas, quæ mortalium geneses moderantur, motum habere *ευσυμμετον*, intervallis musicis diastematis habere congrua, sonitusque varios reddere pro sua quæque altitudine ita concordēs, ut dulcissimam quidem corcinant melodiam, sed nobis inaudibilem, propter vocis magnitudinem, quam

- Must be aim'd higher or beside
 The mark, which else they ne'er come nigh,
 But when they take their aim awry.
 But I do wonder you should chuse
 640 This way t' attack me, with your muse,
 As one cut out to pass your tricks on,
 With Fulhams of poetic fiction:
 I rather hop'd I should no more
 Hear from you o' th' gallanting score:
 645 For hard dry-bastings us'd to prove
 The readiest remedies of love;
 Next a dry diet: but if those fail,
 Yet this uneasy loop-hold jail,
 In which y' are hamper'd by the fetlock,
 650 Cannot but put y' in mind of wedlock;
 Wedlock, that's worse than any hole here,
 If that may serve you for a cooler,

quam non capiant aurium nostrarum angustia." Cenforin. De Die Natal. cap. xi. Vide Ciceronis Somnium Scipionis, Macrobi. in Somn. Scipionis, lib. ii. cap. iii. &c.; Riccioli Alm. l. ix. § v. c. vii; Dr. Long's Astronomy, book ii. ch. xxii. p. 341.

v. 625, 626. *That have the hard fate to write best—Of those still that deserve it least.*] Mr. Warburton is of opinion, that he alludes to Mr. Waller's poem on Saccharissa. He might likewise have Mr. Waller's Panegyric on the Lord Protector in view, compared with his poem to the King, upon his Majesty's happy return. When he presented this poem to the King, Mr. Fenton observes (Observations on some of Mr. Waller's poems, p. 67, from the Menagiana), "That his Majesty said, he thought it much inferior to his panegyric on Cromwell. Sir! replied Mr. Waller, We poets never succeed so well in writing truth, as in fiction."

v. 642. *With Fulhams of poetic fiction.*] *High and low Fulhams*, in the Merry Wives of Windsor, were cant words (as I am informed by the Rev. Mr. Smith of Harleston) for false dice; the high
 VOL. I. Z Fulhams

- T' allay your mettle, all agog
 Upon a wife, the heavier clog:
 655 Nor rather thank your gentler fate,
 That, for a bruis'd or broken pate,
 Has freed you from those knobs that grow
 Much harder on the marry'd brow.
 But if no dread can cool your courage,
 660 From vent'ring on that dragon, marriage,
 Yet give me quarter, and advance
 To nobler aims your puissance;
 Level at beauty and at wit,
 The fairest mark is easiest hit.
 665 Quoth Hudibras, I am beforehand,
 In that already, with your command;
 For where does beauty and high wit
 But in your constellation meet?
 Quoth she, What does a match imply,
 670 But likeness and equality?
 I know you cannot think me fit
 To be the yoke-fellow of your wit;
 Nor take one of so mean deserts,

Fulhams being dice which always ran high, and the low Fulhams those that ran low. To the former, Mr. Cleveland alludes probably, in his *Character of a Diurnal maker*, Works, 1677, p. 108, "Now a Scotchman's tongue runs high Fulhams."

v. 691. *Buyers you know are bid beware.*] Caveat emptor!

v. 692. *And worse than thieves receivers are.*] Αμφοτεροι κλωπες, και ο δεξαμενος, και ο κλεψας, Phocyl. Ray's *Proverbial Sentences*. See *Receiver (Receptor)* Jacob's *Law Dictionary*, 1732.

v. 693. *How shall I answer hue and cry.*] From *huer*, to hoot, or shout, to give notice to the neighbourhood to pursue a felon; Spelmanni

To be the partner of your parts;
 675 A grace which, if I could believe,
 I've not the conscience to receive.

That conscience, quoth Hudibras,
 Is misinform'd—I'll state the case:
 A man may be a legal donor

680 Of any thing whereof he's owner,
 And may confer it where he lists,
 I' th' judgment of all casuists:
 Then wit, and parts, and valour may
 Be ali'nated, and made away,

685 By those that are proprietors,
 As I may give or sell my horse.

Quoth she, I grant the case is true,
 And proper 'twixt your horse and you;
 But whether I may take, as well,

690 As you may give away or sell;
 Buyers you know are bid beware,
 And worse than thieves receivers are.
 How shall I answer hue and cry,
 For a roan gelding, twelve hands high,

manni Glossar. in voc. *Hutefium*, Wood's Institute of the Laws of England, p. 372. 3d edit.; Jacob's Law Dictionary. The constable's office in this respect is humorously bantered, by Ben Jonson, *Tale of a Tub*, act ii. sc. ii.

v. 694. *For a roan gelding, twelve hands high.*] This is very satirical upon the poor Knight, if we consider the signification of that name; and, from what the widow says, we may infer, the Knight's stature was but four feet high: Could we have met with his match in a lady of the same stature, they might have rivalled Mr. Richard Gibson, a favourite page of the back stairs, and Mrs. Anne Shepherd, whose marriage King Charles I. honour-

- 695 All spurr'd and fwitch'd, a lock on's hoof,
 A forrel mane? Can I bring proof,
 Where, when, by whom, and what y' were
 And in the open market toll'd for! [fold for,
 Or, should I take you for a stray,
 700 You must be kept a year and day
 (Ere I can own you) here i' th' pound,
 Where, if y' are fought, you may be found;
 And in the mean time I must pay
 For all your provender and hay.
- 705 Quoth he, It stands me much upon
 T' enervate this objection,
 And prove myself, by topic clear,
 No gelding, as you would infer.
 Loss of virility's averr'd
 710 To be the cause of loss of beard,
 That does (like embryo in the womb)
 Abortive on the chin become:

ed with his pretence, and gave the bride: They were of an equal stature, each measuring three feet ten inches. See Waller's poem *Of the Marriage of the Dwarfs*, and Mr. Fenton's *Observations*, p. 5. See an account of the marriage of the dwarfs, attended by an hundred dwarfs of each sex, at the court of Peter the Great, Czar of Muscovy, *Northern Worthies*, p. 92, 93.

v. 698. *And in the open market toll'd for.*] Alluding to the two statutes relating to the sale of horses, anno 2 and 3 Philippi & Mariæ, and 31 Eliz. cap. 12, and publicly tolling them in fairs, to prevent the sale of such as were stolen, and to preserve the property to the right owner.

v. 699, 700. *Or, should I take you for a stray, — You must be kept a year and day.*] *Estrays* (*Estrahuræ*), cattle that stray into another man's grounds, and are not owned by any man: in this case, if they are proclaimed on two market-days, in two several market-towns next adjoining, and if the owner does not own them with-
 in

- This first a woman did invent,
 In envy of man's ornament,
 715 Semiramis of Babylon,
 Who first of all cut men o' th' stone,
 To mar their beards, and laid foundation
 Of sow-geldering operation:
 Look on this beard, and tell me whether
 720 Eunuchs wear such, or geldings either.
 Next it appears I am no horse,
 That I can argue and discourse,
 Have but two legs, and ne'er a tail—
 Quoth she, That nothing will avail;
 725 For some philosophers of late here,
 Write, men have four legs by nature,
 And that 'tis custom makes them go
 Erroneously upon but two;
 As 'twas in Germany made good,
 730 B' a boy that lost himself in a wood,

in a year and a day, they belong to the lord of the liberty. Vid. Spelmanni Glossar. in voc. *Extrahuræ*, Wood's Institute of the Laws of England, 3d edit. p. 213.

v. 715. *Semiramis of Babylon.*] * Semiramis, Queen of Assyria, is said to be the first that invented eunuchs. "Semiramis teneros mares castravit omnium prima;" Am. Marcel. l. 24, p. 22; which is something strange in a lady of her constitution, who is said to have received horses into her embraces (as another queen did a bull), but that perhaps may be the reason why she after thought men not worth the while."

v. 725, 726. *For some philosophers of late here—Write, men have four legs by nature.*] See Tatler, No. 103.

v. 729, 730. *As 'twas in Germany made good—B' a boy that lost himself in a wood.*] A boy in the county of Liege, who, when he was little, flying with the people of his village upon the alarm of
Z 3
soldiers,

- And, growing down t' a man, was wont
 With wolves upon all four to hunt.
 As for your reasons drawn from tails,
 We cannot say they're true or false,
 735 Till you explain yourself, and show
 B' experiment 'tis so or no.
 Quoth he, If you'll join issue on't,
 I'll give you fat'sfact'ry account;
 So you will promise, if you lose,
 740 To settle all, and be my spouse.
 That never shall be done (quoth she)
 To one that wants a tail by me;
 For tails by nature sure were meant,

soldiers, lost himself in a wood, where he lived so long amongst the wild beasts, that he was grown over with hair, and lost the use of his speech, and was taken for a satyr by those that discovered him. Sir K. Digby's *Treatise of Bodies*, c. xxvii. p. 310. P. Camerarius mentions a lad of Hesse, who was, in the year 1543, taken away, and nourished, and brought up by wolves. They made him go upon all four, till, by the use and length of time, he could run and skip like a wolf; being taken, he was compelled by little and little to go upon his feet. Webster's *Displaying of supposed Witchcraft*, chap. v. p. 91. We have a later instance of the wild youth who was found in the wood near Hanover, when the late King was there, and by his order brought into England to be humanized. See a poem, entitled, *The Savage*, occasioned by the bringing to court a wild youth taken in the woods in Germany 1725, *Miscellany Poems*, published by Mr. D. Lewis, 1726, p. 305.

v. 737. *Quoth he, If you'll join issue on't, &c.*] Joining issue generally signifies the point of matter issuing out of the allegations and pleas of the plaintiff and defendant, in a cause to be tried by a jury of twelve men. See the word *Issue*, Jacob's *Law Dict.*

v. 741. 742. *That never shall be done (quoth she)—To one that wants a tail, by me.*] A sneer probably upon the old fabulous story of the Kentish Long-tails. "A name or family of men some time inhabiting Stroud (saith Polydore) had tails clapped to their breeches by Thomas of Becket, for revenge and punishment of a despite done

As well as beards, for ornament:

745 And though the vulgar count them homely,

In men or beast they are so comely,

So gentee, alamode, and handsome,

I'll never marry man that wants one:

And till you can demonstrate plain,

750 You have one equal to your mane,

I'll be torn piece-meal by a horse,

Ere I'll take you for better or worse.

The Prince of Cambay's daily food

Is asp, and basilisk, and toad,

755 Which makes him have so strong a breath,

Each night he stinks a queen to death;

done him, by cutting off the tail of his horse:" Lambard's Perambulation of Kent, edit. 1576, p. 315. Mr. Ray says, "That some found the proverb of Kentish Long-tails upon a miracle of Austin the monk, who, preaching in an English village, and being himself and his associates beat and abused by the Pagans there, who opprobriously tied fish tails to their back-sides, in revenge thereof, such appendants grew to the hind parts of all that generation." At Mexico, in the holy week, men are masked and disguised, and some have long tails hanging behind them: "These, they say, represent some Jews, who they pretend are born after this manner, because of their being the executioners who crucified our Saviour Jesus Christ." Baker's History of the Inquisition, p. 385, 386. Purchase mentions men with tails among the Brasilians; Pilgrims, part iv. p. 1290. And there are monstrous relations of this kind in Torquemada, or Spanish Mandeville, first discourse, fol. 13. Dr. Bulwer's Artificial Changeling, sc. 22. p. 410, 411, &c.; Philosophical Transactions, vol. xiv. No. 160. p. 583, 600.

v. 753, 754, 755, 756. *The Prince of Cambay's daily food—Is asp, and basilisk, and toad,—Which makes him have so strong a breath,—Each night he stinks a queen to death.*] Alluding to the story of Macamut, Sultan of Cambaya, who ate poison from his cradle, and was of that poisonous nature, that when he determined to put any nobleman to death, he had him stripped naked, spit upon him, and he instantly died. He had four thousand concubines, and she with

Yet I shall rather lie in's arms
Than yours on any other terms.

Quoth he, What Nature can afford

- 760 I shall produce upon my word ;
And if she ever gave that boon
To man, I'll prove that I have one ;
I mean by postulate illation,
When you shall offer just occasion :
765 But since y' have yet deny'd to give
My heart, your pris'ner, a reprieve,
But made it sink down to my heel,
Let that at least your pity feel,
And for the sufferings of your martyr,
770 Give its poor entertainer quarter ;
And by discharge, or mainprise, grant
Delivery from this base restraint.

whom he lay was always found dead next morning ; and if a fly did light accidentally upon his hand, it instantly died. See Purchase's Pilgrims, part ii. book ix. ch. viii. p. 1495, vol. v. book v. chap. viii. p. 537 ; J. C. Scaligeri Exercitat. de Subtilitate, advers. Cardan. Exer. 175 ; Mouseti Insect. Theatr. 78 ; Montaigne's Essays, part i. chap. xxii. Mr. Purchase gives other instances of this kind, one from Cælius Rhodiginus, Pilgrims, book v. p. 537, of a maid nourished with poisons, and such as lay with her died immediately. Sir Thomas Browne seems to question the credibility of such stories ; Vulgar Errors, b. vii. chap. xvii. Another from Avicenna, of a man of so venomous a nature, that he poisoned other venomous creatures that bit him. See an account from Albertus, of a maid that lived upon spiders, Montaigne's Essays, part i. chap. xxii. p. 130. Shakespeare (see King Lear, act iii. vol. v. p. 167) seems to sneer such romantic accounts. *Basilique*, in the three first editions.

v. 771, 772. *And by discharge, or mainprise, grant— Delivery from this base restraint.*] Why does the Knight petition the widow to release him, when she was neither necessary to his imprisonment, nor appears to have any power to put an end to it? This seeming incongruity may be solved, by supposing, that the usher that attended

Quoth she, I grieve to see your leg
 Stuck in a hole here like a peg,
 775 And if I knew which way to do't,
 (Your honour safe) I'd let you out.
 That dames, by jail-delivery
 Of errant knights, have been set free,
 When by enchantment they have been,
 780 And sometimes for it too, laid in,
 Is that which knights are bound to do
 By order, oath, and honour too;
 For what are they renown'd and famous else,
 But aiding of distressed damosels?
 785 But for a lady, no ways errant,
 To free a knight, we have no warrant
 In any authenthical romance,
 Or classic author yet of France;

attended her was the constable of the place; so the Knight might mean, that she would intercede with him to discharge him absolutely, or to be mainprise for him, that is, bail or surety; see Canto iii. v. 65. By this conduct she makes the hero's deliverance her own act and deed, after having brought him to a compliance with her terms, which were more shameful than the imprisonment itself. (Mr. B.)

v. 781, 782. *Is that which knights are bound to do—By order, oath, and honour too.*] See Don Quixote, part i. book i. chap. iii. vol. iii. p. 315. vol. iv. p. 364. See the oath of a knight, Selden's Titles of Honour, part ii. chap. vii. p. 850, 851. edit. 1631, the sixth article. "Ye shall defend the just action and queruelles of all ladies of honour, of all true and friendless widows, orphelins, and maides of good fame."

v. 785. *But for a lady, no ways errant, &c.*] See Ben Jonson's Masque of Augurs, vol. i. p. 87. Ladies of Knights of the Garter wore robes, and were called Dames, "Dominæ de sectâ et liberatura garter." Anstis's Register of the Garter, vol. i. p. 123.

v. 787, 788. *In any authenthical romance,—Or classic author yet of France.*] The French were the most famed of any nation (the Spaniards

And I'd be loth to have you break
 790 An ancient custom for a freak,
 Or innovation introduce,
 In place of things of antique use,
 To free your heels by any course,
 That might b' unwholesome to your spurs:
 795 Which if I should consent unto,
 It is not in my power to do;
 For 'tis a service must be done ye,
 With solemn previous ceremony,
 Which always has been us'd t' untie
 800 The charms of those who here do lie:
 For as the Ancients heretofore
 To Honour's temple had no door
 But that which thorough Virtue's lay,
 So from this dungeon there's no way
 805 To honour'd Freedom, but by passing
 That other virtuous school of lashing,

Spaniards excepted) for romances. See Verstegan's *Restitution of decayed Intelligence*, p. 200. edit. Antwerp. Huetius says, that romances were so called *a fabulis Romanensibus*. *Commentar. de Rebus ad se pertinentibus*, p. 254. Monsieur Huet, in his *Treatise of the Original of Romances*, p. 10, distinguishes in the following manner betwixt fables and romances: "A romance, he observes, is the fiction of things, which may but never have happened; fables are the fictions of things, which never have nor ever can happen; that the original of romances is very ancient, and that the invention is due to the orientals." I mean (says he) to the Egyptians, Arabians, Persians, and Syrians, and gives instances in proof; see *Romant*, Junii *Etymologic Anglican*.

v. 801, 802. *For as the Ancients heretofore—To Honour's temple had no door.*] See Dr. Bailey's romance, entitled, *The Wall-Flower of Newgate*, in fol. 1650, p. 124; *Spectator*, No. 123.

v. 807, 808. *Where knights are kept in narrow lists,—With wooden lockets 'bout their wrists.*] Alluding to the whipping of petty criminals in Bridewell, and other houses of correction.

Where knights are kept in narrow lifts,
 With wooden lockets 'bout their wrists;
 In which they for a while are tenants,
 810 And for their ladies suffer penance:
 Whipping, that's Virtue's governess,
 Tutrefs of arts and sciences;
 That mends the gross mistakes of nature,
 And puts new life into dull matter;
 815 That lays foundation for renown,
 And all the honours of the gown,
 This suffer'd, they are set at large,
 And freed with honourable discharge;
 Then, in their robes the penitentials
 820 Are straight presented with credentials,
 And in their way attended on
 By magistrates of every town;
 And, all respect and charges paid,
 They're to their ancient seats convey'd.

v. 811, 812. *Whipping, that's Virtue's governess,—Tutrefs if arts and sciences.*]

“ I think a jail a school of virtue is,
 A house of study, and of contemplation:
 A place of discipline and reformation.”

The Virtue of a Jail by J. Taylor, Works, p. 818.

v. 819, 820. *Then in their robes, the penitentials—Are straight presented with credentials, &c.*] He alludes to the acts of Queen Elizabeth and King James I. against rogues, vagabonds, and sturdy beggars. By stat. 39 Eliz. cap. iv. it is enacted, That every vagabond, &c. shall be publicly whipped, and shall be sent from parish to parish, by the officers thereof, to the parish where he or she was born: or if that is not known, then to the parish where he or she dwelt by the space of one whole year before the punishment: and if that be not known, then to the parish through which

he

- 825 Now if you'll venture, for my sake,
 To try the toughness of your back,
 And suffer (as the rest have done)
 The laying of a whipping on
 (And may you prosper in your suit,
 830 As you with equal vigour do't),
 I here engage myself to loose ye,
 And free your heels from caperdewfie.
 But since our sex's modesty
 Will not allow I should be by,
 835 Bring me, on oath, a fair account,
 And honour too, when you have don't;

he or she passed last without punishment. After which whipping, the same person shall have a testimonial, subscribed with the hand and sealed with the seal of the said justice, &c. testifying that the said person has been punished according to this act, &c. This statute was confirmed and enlarged by 1 Jac. I. c. vii. but both in a great measure repealed by 12th of Queen Anne, cap. xxiii.

v. 828. *The laying of a whipping on.*] Alluding probably either to the Disciplinaryans in Spain, who gain very much upon their mistresses affections by the severity of their flogging; see Lady's Travels into Spain, part ii. letter ix. p. 155, &c.; or to the heresy in Italy at the end of the thirteenth century, entitled, *The Heresy of the Whippers or Floggers*; "Flagellantium hæresis in Italiâ orta, per Galliam et Germaniam vagatur; multa Romanæ ecclesiæ damnans et in errores incidens gravissimos." Bernardi Lutz, Chronograph. Ecclesiæ Christi, &c. Henrici Pantaleonis, 1568, p. 102. Wolfius (Lexicon Memorab. p. 637) observes that this sect took its rise in the year 1349, and seems to doubt whether in Tuscany or Hungary. Vid. Krantzii Wandal. lib. viii. cap. xx. p. 194. lib. ix. cap. vi. p. 207; Gobelini Personæ Cosmodromii, æt. vi. cap. lxi, lxx. Meibomii Rer. Germanicar. tom. i. p. 285, 287.

v. 831. *I here engage myself to loose ye.*] This and the following line thus altered 1674, &c.

I here engage to be your bail,

And free you from th' unknightly jail.

Thus continued to 1700 inclusive, restored 1704.

v. 845, 846. *A Persian Emp'ror whip'd his grannam,—The sea,—]*

• Xerxes, who used to whip the seas and wind.

"In corum atque eorum solitus sævire flagellis." Juv. Sat. x. Vid.

- And I'll admit you to the place
 You claim as due in my good grace.
 If matrimony and hanging go
 840 By dest'ny, why not whipping too!
 What med'cine else can cure the fits
 Of lovers when they lose their wits?
 Love is a boy, by poets styl'd,
 Then spare the rod, and spoil the child.
 845 A Persian Emp'ror whipp'd his grannam,
 The sea, his mother Venus came on;
 And hence some rev'rend men approve
 Of rosemary in making love.

Vid. Herodoti Polyhymn. p. 452. edit. Hen. Stephan. 1592. Kanute the Dane was humbled by the water of the sea's not obeying him. Robert of Gloucester's Chronicle, by Hearne, p. 321, 322.

v. 846. *The sea, his mother Venus came on.*] The parentage of Venus, the goddess of love and beauty, is thus described by Ausonius: "Orte salo, suscepta cœlo, patre edita solo. Jupiter virilia amputabat, ac in mare proiebat, e quibus Venus oriebatur." Natalis Comit. Mytholog. lib. ii. cap. i. Vid. Chartarii Imagin. Deorum qui ab Antiquis colabantur, p. 310, 341. "As to the birth of Venus, (says Mr. Fenton, Remarks upon Mr. Waller's poems, p. 6) it is not much to be wondered at, amongst so many ridiculous stories in the Heathen Theogony, to hear, that she sprang from the foam of the sea, from whence the Greeks called her Aphrodite. This tradition probably began from divine honours being paid to some beautiful woman who had been accidentally cast on shore in the island Cythera, when the savage inhabitants were ignorant of navigation." See likewise notes on Creech's Lucretius, vol. i. p. 4. edit. 1714. The West Indians had the same thought of the Spaniards upon their first invasion, imagining that they sprung from the foam of the sea. "Eorum animis penitus hæc infedit opinio, nos mari esse ortos, et venisse in terras ad vastandum et perdendum mundum;" Urbani Calvetonis, novæ Novi Orbis Hist. lib. iii. cap. xxi. p. 405, 406. edit. 1578. See Acasto's Hist. of the Indies, lib. v. cap. ii. p. 335. Purchase's Pilgrims, part iv. lib. vii. p. 1454, 1458.

v. 847, 848. *And hence some rev'rend men approve—Of rosemary in making love.*] As Venus was reported to have sprung from the foam

- As skilful coopers hoop their tubs
 850 With Lydian and with Phrygian dubs;
 Why may not whipping have as good
 A grace, perform'd in time and mood,
 With comely movement, and by art,
 Raise passion in a lady's heart?
 855 It is an easier way to make
 Love by, than that which many take.
 Who would not rather suffer whipping,

foam of the sea, he intimates that rosemary, (*ros marinus* in Latin) or sea dew, as resembling in a morning the dew of the sea, was in use in making love.

v. 849, 850. *As skilful coopers hoop their tubs—With Lydian and with Phrygian dubs.*] Alluding to the Lydian and Phrygian measures, as a worthy friend observes to me. The Lydian music was soft and effeminate, and fit for feasting and good fellowship. Plat. de Repub. μαλακή καὶ συμποτική ἀρμονία. lib. iii. accordingly, μίξις-λυδιστί καὶ σύνολο-λυδιστί are θρηνημαίς ἀρμονίας. Phrygian, on the contrary, was masculine and spirited, fit to inspire courage and enthusiasm, and therefore used in war. See Cic. de Divinatione, lib. i. cap. l.; Horat. Epod. ix. with the old commentators Notes; Lucian Harmon. in init.; Magni Aurelii Cassiodori de Musica, viii. x. Oper. 4to, Paris 1588 fol. 308; M. Antonii Mureti Thesaur. Critic. lib. iv. cap. vi; Gruteri, Fax Art. tom. ii. p. 1119; Martinii Lexic. Philologic, in voc. *Lydius Modus*, *Phrygius Modus*, vol. ii; Memoirs of Martin Scriblerus, chap. vi. The Cooper of North Wales, who might be skilful in both Lydian and Phrygian dubs, when these failed, made use of another method to bring in custom. "He having spent (says the author of the Dialogue between Timothy and Philatheus, vol. iii. p. 81) a considerable quantity of lungs and leather in footing the country, and crying his goods to no purpose, took another method to bring in customers. He applied to a friend of his, a shrewd blade, who makes almanacks twice a year, and by his advice was induced to alter his method. He looked over all his bundle of hoops, and chalked upon one *Orbis Luna*, upon another *Orbis Saturni*, upon a third *Calum Cryballinum*, and so on to the largest, which he named *Primum Mobile*; and styling himself *Atlas*, he soon found custom in abundance: not a pipe, nor a hog'shead, but he had an orb to fit it; and so proportionably for smaller vortexes, as firkins and kilderkins. Such a way could not fail

Than swallow toasts of bits of ribbon?
 Make wicked verses, treats, and faces,
 860 And spell names over with beer-glasses?
 Be under vows to hang and die
 Love's sacrifice, and all a lie?
 With China oranges and tarts,
 And whining plays, lay baits for hearts;
 865 Bribe chamber-maids with love and money,
 To break no roguish jests upon ye?

fail of universal approbation; because every hostess in town cannot but know that the weather has great influence on beer and ale, and therefore it is good to scrape acquaintance with Mars, Saturn, and their adherents." Dr. Plot, Oxfordshire, ch. iii. p. 168, takes notice of an invention of barrels without hoops.

v. 857, 858. *Who would not rather suffer whipping,—Than swallow toasts of bits of ribbon?*] The author of a tract, entitled, *A Character of France*, 1659, p. 12, observes of the French gallants, "that, in their frolics, they spare not the ornaments of their madams, who cannot wear a piece of ferret ribbon, but they will cut it in pieces, and swallow it in urine, to celebrate their better fortune."

v. 863. *With China oranges and tarts.*] Such little presents might then be thought instances of gallantry. It is observed of the Turks, by Mr. Fenton (*Observations upon Waller*, p. 38) "That they thought *sucar birparon*, that is, a bit of sugar, to be the most polite and endearing compliment they could use to the ladies: Whence Mr. Waller probably celebrated his lady under the name of *Saccharissa*."

v. 865, 866. *Bribe chamber-maids with love and money—To break no roguish jests upon ye.*]

"Sed prius ancillam captandæ nosse puellæ

Cura sit: accessus moliat illa tuos.

Proxima consiliis dominæ sit ut illa videto,

Neve parum tacitis conscia fida jocis.

Hanc tu pollicitis, hanc tu corrumpere rogando."

Ovid. de Arte Amandi, lib. i. 351, &c. vid. not. edit. varior. 1683, p. 538.

"First gain the maid: by her thou shalt be sure

A free access, and easy to procure;

Who knows what to her office does belong,

Is in the secret, and can hold her tongue.

Bribe

- For lilies limn'd on cheeks, and roses,
 With painted perfumes, hazard noses;
 Or vent'ring to be brisk and wanton,
 870 Do penance in a paper lanthorn?
 All this you may compound for now,
 By suffering what I offer you;
 Which is no more than has been done
 By Knights for ladies long ago.
 875 Did not the great La Mancha do so
 For the Infanta Del Taboso?

Bribe her with gifts, with promises, and prayers,
 For her good word goes far in love affairs."

Dryden.

v. 870. *Do penance in a paper lanthorn.*] Alluding probably to the penitentiaries in the church of Rome, who do penance in white sheets, carrying wax tapers in their hands. Lady's Travels into Spain, part ii. letter ix. p. 157. Archbishop Arundel enjoined such as abjured the heresy of Wickliff this penance: "That, in the public prayers, and in the open market, they should go in procession only with their shirts on, carrying in one hand a burning taper, and in the other a crucifix; and that they should fall thrice on their knees, and every time devoutly kiss it." Baker's History of the Inquisition, chap. vi. p. 33.

v. 875, 876. *Did not the great La Mancha do so—For the Infanta Del Taboso?*] Alluding to Don Quixote's intended penance on the mountain, in imitation of the Lovely Obscure, see part i. book ii. chap. xi.

v. 877, 878. *Did not th' illustrious Bassa make—Himself a slave for Miss's sake?*] Alluding to Monsieur Scudery's romance, (the translator of Monsieur Huet's Treatise of romances says, it was Madam de Scudery,) entitled, Ibrahim the illustrious Bassa, translated into English by Mr. Cogan, in folio, and published 1674. His being made a slave for Miss's sake, is a proof: for Justiniano, afterwards the illustrious Bassa, hearing that Isabella his mistress, and Princess of Monaco, was married to the Prince of Masseron, (a groundless report) he was determined to throw away his life in the wars; but was taken prisoner by Chairadin, King of Argiers, and by him presented to Sinan Bassa, by whose means he became a slave to Solyman the Magnificent. See Cogan's Translation. book ii. p. 29. b. iii. p. 67.

v. 879.

- Did not th' illustrious Bassa make
 Himself a slave for Miss's sake ;
 And with bull's pizzle, for her love,
 880 Was taw'd as gentle as a glove ;
 Was not young Florio sent (to cool
 His flame for Biancafiore) to school,
 Where pedant made his pathic bum'
 For her sake suffer martyrdom ?
 885 Did not a certain lady whip
 Of late her husband's own lordship ;

v. 879, 880. *And with bull's pizzle, for her love,—Was taw'd as gentle as a glove.*] Alluding to the Emperor's ill usage of him on account of his mistress, with whom he was enamoured, and his design of taking away his life, notwithstanding his promise, that he should never be cut off during his own life ; and yet, though the Musti's interpretation, at the instance of Roxalana, his favourite Sultana, was, that, as sleep was a resemblance of death, he might be safely put to death when the Emperor was asleep, yet Solyman (if we may credit Mons. Scudery) got the better of his inclination, sav'd his life, and dismissed him and his mistress. As to the expression of being *taw'd*, &c. it is probable that it was borrowed from Don Quixote, part i. book ii. chap. xi. p. 278 ; or from Ben Jonson, Bartholomew Fair, act iv. sc. v. See *Taw*, Junii Etymologic. Anglican.

v. 881, 882. *Was not young Florio sent (to cool—His flame for Biancafiore) to school.*] The story of Florio and Biancafiore is published, I am told, in French, where, I suppose, this fact is represented as literally true.

v. 883, 884. *Where pedant made his pathic bum—For her sake suffer martyrdom ?*] See the antiquity of whipping boys at school with rods, Libanii Sophistæ, Orat. xii. ad Theodos. tom. ii. p. 400.

v. 885, 886, 887. 888. *Did not a certain lady whip—Of late her husband's own lordship?—And, though a grandee of the house,—Claw'd him with fundamental blows? &c.*] *Legislative blows* in the two first editions of 1664. This was William Lord M—n—n, who lived at Bury Saint Edmunds, of whom my friend Mr. Smith of Harleston had the following account from a gentleman of that place: That, notwithstanding he sat as one of the King's judges (but did

And, though a grandee of the house,
 Claw'd him with fundamental blows;
 Ty'd him stark naked to a bed-post,
 890 And fir'd his hide, as if sh' had rid post;
 And after in the sessions-court,
 Where whipping's judg'd, had honour for't
 This swear you will perform, and then
 I'll set you from th' enchanted den,
 895 And the magician's circle clear.
 Quoth he, I do profess and swear,
 And will perform what you enjoin,
 Or may I never see you mine.

not sign the warrant for his execution), yet, either by shewing favours, not allowable in those days of sanctity, to the unsanctified cavaliers. or some other act which discovered an inclination to forsake the good old cause, he had so far lessened his credit with his brethren in iniquity, that they began to suspect, and to threaten that they would use him as a malignant: His lady, who was a woman of more refined politics, and of the true disciplinarian spirit, to shew her disapprobation of her Lord's naughty actions, and to disperse the gathering storm, did, by the help of her maids, tie his lordship stark naked to a bed-post, and, with rods, made him so sensible of his fault, that he promised, upon his honour, to behave well for the future, and to ask pardon of his superiors; for which salutary discipline she had thanks given her in open court. To this, or a whipping upon some other occasion, the old ballads allude:

" Lord M—n—n's next, the bench
 Who waited with a trencher,
 He there with the buffle head
 Is called Lord, and of the same house
 Who (as I have heard it said)
 Was chastised by his lady spouse:
 Because he run at sheep,
 She and her maids gave him the whip:
 And beat his head so addle,
 You'd think he'd had a knock in the crad'e."

Loyal Songs, reprinted 1731, vol. ii. No. 17, p. 68.

v. 894. *I'll set you from th' enchanted den*, in all editions to 1734 inclusive. *I'll free you*, in latter editions.

Amen (quoth she), then turn'd about,
 900 And bid her squire let him out.
 But ere an artist could be found
 T' undo the charms another bound,
 The sun grew low and left the skies,
 Put down (some write) by ladies eyes;
 905 The moon pull'd off her veil of light,
 That hides her face by day from sight,
 (Myfterious veil, of brightness made,
 That's both her lustre and her shade)
 And in the lanthorn of the night,
 910 With shining horns hung out her light:
 For darkness is the proper sphere
 Where all false glories use t' appear.

v. 903. *The sun grew low, and left the skies, &c.*] The evening is here finely described: The epics are not more exact in describing times and seasons than our poet: We may trace his hero morning and night; and it should be observed in the conclusion of this Canto, conformable to the practice of the critics upon Homer and Virgil, that one day is only passed since the opening of the Poem. (Mr. B.)

v. 905. *The moon pull'd off her veil of light.*] Sullen speaks thus of Amoret, Fletcher's Faithful Shepherdess, act iii. sc. i.

"Methought the beams of light that did appear
 Were shot from her; methought the moon gave none
 But what it had from her."

v. 907, 908. *Myfterious veil, of brightness made,—That's both her lustre and her shade.*] Extremely fine! the rays of the sun being the cause why we cannot see the moon by day, and why we can see it by night. (Mr. W.) See Dr. Harris's Astronomical Dialogues, p. 97.

v. 911, 912. *For darkness is the proper sphere—Where all false glories use t' appear.*] These two lines not in the two first editions of 1664, and first inserted 1674.

The twinkling stars began to muster,
And glitter with their borrow'd lustre,
915 While sleep the weary'd world reliev'd,
By counterfeiting death reviv'd.
His whipping penance, till the morn,
Our vot'ry thought it best t' adjourn,
And not to carry on a work
920 Of such importance in the dark
With erring haste, but rather stay,
And do't in th' open face of day:
And in the mean time go in quest
Of next retreat to take his rest.



H U D I B R A S.

PART II. CANTO II.

ARGUMENT.

*The Knight and Squire in hot dispute,
Within an ace of falling out,
Are parted with a sudden fright
Of strange alarm, and stranger fight;
With which adventuring to stickle,
They're sent away in nasty pickle.*



PART II. CANTO II.

'Tis strange how some mens tempers suit
 (Like bawd and brandy) with dispute,
 That for their own opinions stand fast
 Only to have them claw'd and canvass'd;

CANTO, v. 1, 2. *'Tis strange how some mens tempers suit—(Like bawd and brandy) with dispute.*] The Presbyterians in Scotland furnished us with an example of this, which perhaps even those of England can hardly parallel. It was ordered, August 27, 1638, that the ablest men in each parish should be provided to dispute of the King's power in calling assemblies: Lyfismachus Nicanor's Epist. Congrat. &c. to the Covenanters in Scotland, 1640, p. 18. The words in the Large Declaration concerning the late tumults in Scotland, 1639, p. 284, "That the ablest men in every presbytery be provided to dispute, De potestate supremi magistratus in ecclesiasticis, præsertim in convocandis conciliis, de senioribus de episcopatu, de juramento, de liturgiâ, et corruptelis ejusdem." These private instructions were sent to some ministers in every presbytery, in whom they put most special trust. Fowles's History of wicked Plots, &c. p. 204. Brandee in all editions to 1704 inclusive.

- 5 That keep their consciences in cases,
 As fiddlers do their crowds and bases,
 Ne'er to be us'd but when they're bent
 To play a fit for argument ;
 Make true and false, unjust and just,
 10 Of no use but to be discuss'd ;
 Dispute and set a paradox,
 Like a straight boot upon the stocks,
 And stretch it more unmercifully
 Than Helmont, Montaign, White, or Tully.
 15 So th' ancient Stoics, in their porch,
 With fierce dispute maintain'd their church,
 Beat out their brains in fight and study,
 To prove that virtue is a body ;
 That *bonum* is an animal,
 20 Made good with stout polemic brawl ;
 In which, some hundreds on the place

v. 14. *Mountaygn* or *Mountaign*—and *Tully*, in all editions to 1704, inclus. altered to *Montaign* and *Lully* in 1710, or 1716.

v. 15. *So th' ancient Stoics, in their porch, &c.*] * “ In porticu (Stoicorum schola Athenis) discipulorum seditionibus mille quadringenti triginta cives interfecti sunt.” Diog. Laert. in vita Zenonis, p. 383. These old virtuosi were better proficient in those exercises than the modern, who seldom improve higher than cuffing and kicking.” Dr. Middleton observes, *Life of Cicero*, 4to edit. vol. ii. p. 540, “ That the Stoics embraced all their doctrines as so many fixed and immutable truths, from which it was infamous to depart ; and, by making this their point of honour, held all their disciples in an invincible attachment to them.”

v. 19. *That bonum is an animal.*] * *Bonum* is such a kind of animal as our modern virtuosi, from Don Quixote, will have windmills under sail to be. The same authors are of opinion, that all ships are fishes while they are afloat, but when they are run on ground, or laid up in the dock, become ships again.” Some have been so whimsical as to think, that the sea and rivers are animals. “ Generaliter

Were slain outright, and many a face
Retrench'd of nose, and eyes, and beard,
To maintain what their sect averr'd.

- 25 All which the Knight and Squire in wrath
Had like t' have suffer'd for their faith,
Each striving to make good his own,
As by the sequel shall be shown.

- The sun had long since, in the lap
30 Of Thetis, taken out his nap,
And, like a lobster boil'd, the morn
From black to red began to turn;
When Hudibras, whom thoughts and aching
'Twixt sleeping kept, all night, and waking,
35 Began to rub his drowsy eyes,
And from his couch prepar'd to rise,
Resolving to dispatch the deed
He vow'd to do, with trusty speed.

" neraliter causa efficiens alluvionis constitui potest motus aquæ, quem in mari ac fluminibus nunquam deficere videmus." Senec. vi. Nat. qu. vii. "cujus principium animæ statuitur." Aristot. i. De Part. Anim. i. Senec. vi. Nat. quest. xvi. "ut propterea flumina et mare animalia statuerit post veteres," Hieron. Cardan. lib. ii. "de Subtilitate, quem irridet Scaliger." &c. Vid. Johannis Gryphiandri J. C. de Insulis, cap. xviii. p. 246.

v. 29, 30. *The sun had long since, in the lap—Of Thetis, taken out his nap.*]

—" Aut ubi pallida surget
Tithoni croceum linquens aurora cubile."

Virgilii Georgic. lib. i. 446, 447.

" Unde venit Titan, et Nox ubi Sidera condit."

Lucan. Pharsal. i. 15.

" As far as Phæbus first doth rise,
Until in Thetis' lap he lies."

Sir Arthur Gorges.

But first with knocking loud, and bawling,
 40 He rous'd the Squire, in truckle lolling:
 And, after many circumstances,
 Which vulgar authors in romances
 Do use to spend their time and wits on,
 To make impertinent description,
 45 They got (with much ado) to horse,
 And to the castle bent their course,
 In which he to the dame before
 To suffer whipping duly swore.

v. 40. *He rous'd the Squire in truckle lolling.*] Several of the books in Homer's Iliad and Odyssey begin with describing the morning; so also does Mr. Butler take care to let the world know at what time of the day (which he exactly describes) these momentous actions of his hero were transacted. The morning's approach, the Knight's rising, and rousing up his Squire, are humorously described. The poet seems to have had in his eye the like passage in Don Quixote: "Scarce had the silver moon given bright Phœbus leave, with the ardour of his burning rays, to dry the liquid pearls on his golden locks, when Don Quixote, shaking off sloth from his drowsy members, rose up, and called Sancho his squire, that still lay snoring; which Don Quixote seeing, before he could wake him, he said, O happy thou above all that live upon the face of the earth! that, without envy, or being envied, sleepest with a quiet breast! neither persecuted by enchanters, nor frightened by enchantments." B. ii. chap. xx (Mr. B.)

v. 48. — *whipping duly swore*, in the two first editions.

v. 53. *Sprung a new scruple in his head.*] When we are in the highest expectation to see this desperate whipping performed by the Knight, behold! a new scruple, whether he might not, forsooth, break his oath. This is exactly conformable to the Knight's character, and expected from one who barely pretended to a scrupulous and tender conscience. (Mr. B.)

v. 55, 56. *Whether it be direct infringing—An oath, if I should wave this swinging.*] This dialogue between Hudibras and Ralph sets before us the hypocrisy and villainy of all parties of the Rebels with regard to oaths; what equivocations and evasions they made use of, to account for the many perjuries they were daily guilty of, and the several oaths they readily took, and as readily broke, merely as they found it suited their interest, as appears from v. 107, &c. and

Where now arriv'd, and half unharnes'd,
 50 To carry on the work in earnest,
 He stopp'd, and paus'd upon the sudden,
 And with a serious forehead plodding,
 Sprung a new scruple in his head,
 Which first he scratch'd, and after said:
 55 Whether it be direct infringing
 An oath, if I should wave this swinging,
 And what I've sworn to bear, forbear,
 And so b' equivocation swear;

and v. 377, &c. of this Canto, and Part III. Canto iii. v. 547, &c. (Dr. B.) Archbishop Bramhall, See Preface to his *Serpent's Salve*, Works, p. 520, says, "That the hypocrites of those times, though they magnified the obligation of an oath, yet in their own case dispensed with all oaths civil, military, and religious. We are now told, says he, that the oaths we have taken are not to be examined according to the interpretation of men: no! how then? surely according to the interpretation of devils. Let them remember Rodolphus, the Duke of Swedeland, his hand in Cuspinian." The fact as follows: "Porro Rodolphus vulneratus in manu dextrâ, fugit Marcipolim, mortique proximus dixit ad familiares suos: Videtis manum dextram meam de vulnere fauciam: hac ego juravi Henrico Domino, ut non nocerem ei, nec insidiarer gloriæ ejus: sed jussio apostolica, pontificumque petitio me ad id deduxit, ut juramenti transgressor, honorem mihi indebitum usurparem: quis igitur finis nos exceperit, videtis; nam in manu. unde juramenta violavi, mortale hoc vulnus accepi." Chronic. Slavor. lib. i. cap. xxix. p. 25. Mr. Walker observes of the Independents, part ii. p. i. that they were tenable by no oaths, principles, promises, declarations, nor by any obligations or laws divine or human.

v. 58. *And so b' equivocation swear.*] Bp Sanderson (*Obligation of Promissory Oaths*, reprinted by Mr. Lewis 1722, vol. i. p. 40) girds them upon this head. "They rest secure, says he, absolving themselves from all guilt and fear of perjury, and think they have excellently provided for themselves and consciences. if, during the act of swearing, they can make any shift to defend themselves, either as the Jesuits do, with some equivocation, or mental reservation, or by forcing upon the words some subtle interpretation; or, after they are sworn, they can find some loop-hole, or artificial evasion,

- Or whether 't be a lesser sin
 60 To be forsworn, than act the thing;
 Are deep and subtle points, which must,
 T' inform my conscience, be discuss'd;
 In which to err a tittle may
 To errors infinite make way;
 65 And therefore I desire to know
 Thy judgment, ere we further go.
 Quoth Ralpho, Since you do enjoin't,
 I shall enlarge upon the point;
 And for my own part do not doubt
 70 Th' affirmative may be made out.
 But first, to state the case aright,
 For best advantage of our light;
 And thus 'tis: Whether 't be a sin
 To claw and curry your own skin,
 75 Greater, or less, than to forbear,

evafion, whereby fuch art may be ufed with the oath, that, the words remaining, the meaning may be eluded with fophifm, and the fenfe utterly loft;" which he proves to be contrary both to the Chriftian theology and morality of the Heathens.

" With many a mental refervation,
 You'll maintain liberty, referv'd (your own)
 For the public good: thofe fums rais'd you'll difburfe,
 Referv'd (the greater part for your own purfe).
 You'll root the cavaliers out, every man,
 Faith, let it be referv'd here (if you can).
 You'll make our gracious Charles a glorious king,
 Referv'd (in heav'n), for thither you would bring
 His royal head, the only fecure room
 For kings, where fuch as you will never come.
 To keep th' eftates of fubjects you pretend,
 Referv'd (in your own trunks). You will defend

The

- And that you are forsworn forswear.
 But first, o' th' first: The inward man,
 And outward, like a clan and clan,
 Have always been at daggers-drawing,
 80 And one another clapper-clawing.
 Not that they really cuff, or fence,
 But in a spiritual mystic sense;
 Which to mistake, and make 'em squabble,
 In literal fray 's abominable:
 85 'Tis Heathenish, in frequent use
 With Pagans, and apostate Jews,
 To offer sacrifice of Bridewells,
 Like modern Indians to their idols;
 And mongrel Christians of our times,
 90 That expiate less with greater crimes,
 And call the foul abomination
 Contrition and mortification.

The church of England, 'tis your protestation,—
 But that's New England, by a small reservation."

Mr. Cowley's Puritan and Papist, 2d edit. p. 2.

Honest Tim makes mention of an equivocation-office, see *Fragmenta et Memorabilia*, prefixed to the second part of the *Dialogue*, &c. where all manner of evasions, shifts, distinctions, explanations, and double entendres were exposed to sale. One would imagine, from the foregoing representation, that they had such an office in those times. The Pagan Egyptians might have thamed such mock Christians, who punished perjury with death. *Diodori Siculi Rer. Antiquar. lib. ii. cap. iii.* See the 13th Satire of Juvenal imitated by Mr. Oldham, 6th edit. p. 303.

v. 77, 78. — *The inward man*, — *And outward, like a clan and clan*.] Alluding to the outrages committed upon each other by the clans in Scotland. See Camden's *Britannia*, vol. ii. p. 120, edit. 1722, *Clan and Highlands*, Abridgment of Scotch Acts of Parliament, at the end of Sir Thomas Murray's *Laws of Scotland*, edit. 1081, p. 10, 20.

v. 91. — *Abomination*, in the four first editions.

v. 97,

- Is't not enough we're bruis'd and kicked,
 With sinful members of the wicked,
 95 Our vessels that are sanctify'd,
 Prophan'd and curry'd back and side;
 But we must claw ourselves with shameful
 And Heathen stripes, by their example?
 Which (were there nothing to forbid it)
 100 Is impious, because they did it:
 This therefore may be justly reckon'd
 A heinous sin. Now, to the second,
 That Saints may claim a dispensation
 To swear and forswear on occasion,
 105 I doubt not, but it will appear
 With pregnant light: The point is clear.
 Oaths are but words, and words but wind,
 Too feeble implements to bind,
 And hold with deeds proportion, so
 110 As shadows to a substance do.
 Then when they strive for place, 'tis fit

v. 97, 98, 99, 100. *But we must claw ourselves with shameful—And Heathen stripes, by their example?—Which (were there nothing to forbid it)—Is impious, because they did it.*] A sneer upon the Puritans and Precisians, who held the use of any thing unlawful that had been abused by the Papists, notwithstanding that abuse had been taken away.

v. 103, 104. *That saints may claim a dispensation—To swear and forswear on occasion.*]

“ Power of dispensing oaths the Papists claim,
 *Cafe hath got leave of God to do the same. **A Presbyterian.*
 For you do hate all swearing so, that when
 You've sworn an oath, you break it straight again.
 A curse upon you! which hurts more these nations,
 Cavaliers

- The weaker vessel should submit.
 Although your church be opposite
 To ours, as Black Friars are to White,
 115 In rule and order, yet I grant
 You are a reformado faint;
 And what the saints do claim as due,
 You may pretend a title to.
 But saints, whom oaths and vows oblige,
 120 Know little of their privilege,
 Further (I mean) than carrying on
 Some self-advantage of their own:
 For if the dev'l, to serve his turn,
 Can tell truth, why the saints should scorn,
 125 When it serves theirs, to swear and lie,
 I think there's little reason why;
 Else h' has a greater power than they,
 Which 'twere impiety to say.
 W' are not commanded to forbear
 130 Indefinitely, at all to swear;

Cavaliers sweating, or your protestations?

Nay, though by you oaths are so much abhorr'd,

Y' allow G—d—n me in the Puritan Lord." *E. of Pembroke.*
 Mr. Cowley's Puritan and Papist, p. 2.

v. 107. *Oaths are but words, and words but wind.*] The oaths of lovers are represented such by Tibullus, i. Eleg. iv. 17, 18.

"Nec jurare time, veneris perjuriam venti
 Irrita per terras, et freta summa ferunt."

v. 114. *As Black Friars are to White.*] *Friars, freres, Fr. brethren.* Monks or religious persons, of which there are four principal orders.
 1. Friar Minors, or Franciscans: 2. Grey Friars, or Augustines:
 3. The Dominicans, or Black Friars: 4. The Carmelites, or White Friars.

But to swear idly, and in vain,
 Without self-interest or gain;
 For breaking of an oath and lying,
 Is but a kind of self-denying,
 135 A saint-like virtue, and from hence
 Some have broke oaths by providence;
 Some, to the glory of the Lord,

v. 136. *Some have broke oaths by providence.*] When it was first moved in the House of Commons to proceed capitally against the King, Cromwell stood up, and told them, "That if any man moved this with design, he should think him the greatest traitor in the world; but since providence and necessity had cast them upon it, he should pray to God to bless their counsels." History of Independency, part ii. p. 54. And when he kept the King close prisoner in Carisbrook castle, contrary to vows and protestations, he affirmed, "the spirit would not let him keep his word." And when, contrary to the public faith, they murdered him, they pretended, they could not resist the motions of the spirit. History of Independency, part iii. p. 22. These wretches were like the sanctimonious pirate, see Shakespeare's Measure for Measure, act i. vol. i. p. 314, who went to sea with the ten commandments in his pocket, but scraped out the eighth, "Thou shalt not steal:" or the wild Irish, see Foulis's History of the Wicked Plots and Conspiracies of the pretended Saints, book iii. p. 181. Camden's Britannia, 1695, p. 1045, "who, when they went a stealing, prayed to God for good fortune, and, if they got a good booty, used to return God thanks for assisting them in their villainy, which they looked upon as the gift of God." Ralpho seems to have been in this way of thinking, see Hudibras at Court, Remains, 1727, p. 7.

" I well remember, food and firing,
 Some years before I went a squiring,
 Were both so dear, to save the life
 Of my own self, my child, and wife,
 I was constrained to make bold
 With landlord's hedges, and his fold.
 God's goodness more than my desert
 Did then, Sir, put into my heart
 To chuse this tree, this blessed tree,
 To be in need my sanctuary." (*To hide his stolen goods.*)

John Taylor, the water poet, sneers such wicked wretches, in the following lines: Superbiæ Flagellum, p. 35.

" 'Tis

Perjur'd themselves, and broke their word:
 And this the constant rule and practice
 140 Of all our late apostles acts is.
 Was not the cause at first begun
 With perjury, and carry'd on?
 Was there an oath the godly took,
 But in due time and place they broke?

" 'Tis all one if a thief, a bawd, a witch,
 Or a bribe taker, should grow damned rich,
 And with their trash, got with their hellish pranks,
 The hypocritic slaves will give God thanks:
 No, let the litter of such hell-hound whelps
 Give thanks to th' devil, author of their helps:
 To give God thanks, it is almost all one
 To make him partner of extortion.
 Thus, if men get their wealth by means that's evil,
 Let them not give God thanks, but thank the devil."

v. 141, 142. *Was not the cause at first begun—With perjury, and carried on?*] The Scots, in 1639, were a little troubled, that Episcopacy was not absolutely abjured in their former oaths, which many thought binding to them. The Covenanters, thinking to take away that rub, that all men might with the more freeness embrace their covenant, declare publicly to the world (Large Declaration, p. 347) "That the swearer is neither obliged to the meaning of the prescriber of the oath, nor his own meaning, but as the authority shall afterwards interpret it." Foulis's History of Wicked Plots, &c. p. 240, 2d edit. "Since many men" (says the writer of A Letter without Superscription, intercepted in the way to London, printed 1643, p. 7, by way of sneer) "are troubled at the oaths of allegiance and supremacy, which they took so long since, when they had no hope the truth would have been manifested thus clearly to them, and upon which our enemies seem to have such advantage upon their conscience, whether it be not fit, first by the resolution of some godly ministers, to absolve them, as has been profitably done in the business of Branceford, by those two lamps of our religion, the Rev. Downing and Marshall."

v. 143, 144. *Was there an oath the godly took,—But in due time and place they broke?*] A sneer upon many of the sanctified members of the Assembly of Divines, who had taken two several oaths to maintain that church government which the covenant obliged them to extirpate; namely, when they took their degrees in the university,

- 145 Did we not bring our oaths in first,
 Before our plate, to have them burst,
 And cast in fitter models, for
 The present use of church and war?
 Did not our worthies of the House,
 150 Before they broke the peace, break vows?
 For, having freed us, first from both
 Th' allegiance and supremacy oath,
 Did they not next compel the nation
 To take and break the protestation?
 155 To swear, and after to recant,

university, and when they entered into holy orders; and some of them a third time, when they became members of cathedral churches. And it is Dr. Heylin's remark, *History of the Presbyterians*, b. iii. p. 451, "That it was no wonder the Presbyterians should impose new oaths, when they had broke all the old."

"I took so many oaths before,
 That now, without remorse,
 I take all oaths the state can make
 As merely things of course."

Mr. Butler's Tale of the Cobbler and Vicar of Bray, *Remains*, p. 143. These gentlemen would not have boggled at the contradictory oaths of fidelity the Governor of Menin takes to the Archduchess, the Emperor, and States General. See *Memoirs of Baron Pollnitz*, vol. ii. p. 314.

v. 155, 156. *To swear, and after to recant*—*The solemn league and covenant*] Sir R. L'Estrange (*Moral to Fable* l. part ii) mentions a trimming clergyman, in the days of the solemn league and covenant, who said, "the oath went against his conscience, but yet if he did not swear, some varlet or other would swear, and get into his living." I have heard of another, who declared to all his friends, that he would not conform upon the Bartholomew act, 1662, and yet did comply; and, when taxed with his declaration, brought himself off with this salvo: "I did indeed declare that I would not comply, but afterwards heard that such a one, who was my enemy, swore he would have my living; upon this, God forgive me! I swore he should not; and, to save my oath, I thought I was in conscience bound to conform."

v. 157.

- The solemn league and covenant?
 To take th' engagement, and disclaim it,
 Enforc'd by those, who first did frame it?
 Did they not swear, at first, to fight
 160 For the King's safety, and his right?
 And after march'd to find him out,
 And charg'd him home with horse and foot:
 But yet still had the confidence
 To swear it was in his defence?
 165 Did they not swear to live and die
 With Effex, and straight laid him by?

v. 157. *To take th' engagement.*] By the engagement every man was to swear, to be true and faithful to the government established, without a King or House of Peers. See Walker's History of Independency, part iii. p. 12; Lord Clarendon's History of the Rebellion, vol. iii. p. 204; Echard's History of England, vol. ii. p. 653. Jack Freeman's way of taking it was by making it into a suppository, having served the covenant so before (Sir John Birkenhead's Paul's Church-yard, cent. iii. p. 18); which was as good a way, as Teague's taking the covenant, by knocking down the hawker who cried it about the streets, and taking one for his master, and another for himself. See Committee, or Faithful Irishman, act ii. sc. ii.

v. 165, 166. *Did they not swear to live and die—With Effex, and straight laid him by?*] "July the 12th, the pretended two Houses voted, That the Earl of Effex should be General of their army, and that they would live and die with him: Memorable Occurrences, 1642. March 24, 1645, the lower Members at Westminster voted the clause for the preservation of his Majesty's person to be left out in Sir Thomas Fairfax's commission. Thus do the rebels, 1st, Swear to live and die with their own General, Effex, yet, upon second thoughts, they disoblige themselves from that oath, and cashier him of his command; 2dly, Covenant to preserve his Majesty's person and authority, and yet afterwards authorise Sir Thomas Fairfax to kill him if he can." Memorable Occurrences in 1645; History of Independency, part ii. p. 201.

"Now harden'd in revolt you next proceed
 By pacts to strengthen each rebellious deed:

If that were all, for some have sworn
 As false as they, if they did no more.
 Did they not swear to maintain law,
 170 In which that swearing made a flaw?
 For Protestant religion vow,
 That did that vowing disallow?
 For privilege of parliament,
 In which that swearing made a rent?
 175 And since, of all the three, not one
 Is left in being, 'tis well known.

New oaths, and vows, and covenants advance,
 All contradicting your allegiance;
 Whose sacred knot you plainly did untie,
 When you with Essex swore to live and die."

Elegy on King Charles.

v. 167, 168. *If that were all, for some have sworn—As false as they, if th' did no more.*] No more than lay him by. "Of whom it was loudly said by many of his friends that he was poisoned." See Lord Clarendon's History of the Rebellion, vol. iii. p. 33.

v. 173. *For privilege of parliament.*] See the privilege of the House of Commons truly stated, Lord Clarendon's History of the Rebellion, vol. i. p. 310, 311, 312; Bishop Bramhall's Works, p. 571; Foulis's History of Wicked Plots, &c. book i. chap. vi. p. 38; Pryn's Parliamentary Writs, *passim*.

v. 179. *And after turn'd out the whole houseful.*] This they literally did, after they had cut off the King's head; though some few of the Lords condescended to sit with the Rump, namely, the Earls of Pembroke and Salisbury, and Lord Howard of Efcrigg. Mr. Whitelock observes, Memorials, 2d edit. p. 396, "That the Earl of Pembroke was returned knight of the shire for Berke, *prime impressonis*;" and p. 439, "that his son sat in the house after his death." "And for an honour (says he, p. 426) to the Earls of Pembroke and of Salisbury, and Lord Howard of Efcrigg, members of the House of Commons, it was ordered, that they might sit in all committees of which they were before the house was dissolved."

v. 181, 182, 183, 184. *So Cromwell, with deep oaths and vows, —Swore all the Commons out o' th' House,—Vow'd, that the red coats*

Did they not swear, in exprefs words,
 To prop and back the House of Lords?
 And after turn'd out the whole houseful
 180 Of peers, as dang'rous and unuseful:
 So Cromwell, with deep oaths and vows,
 Swore all the Commons out o' th' house,
 Vow'd that the red-coats would disband,
 Ay marry would they, at their command;
 185 And troll'd them on, and swore, and swore,
 Till th' army turn'd them out of door.

coats would disband,—Ay marry would they, at their command.] (I marry—in the four first editions.) The truth of this is confirmed by Mr. Walker, History of Independency, part i. p. 31, who mentions, "Cromwell's protestation in the house, with his hand upon his breast, in the presence of Almighty God, before whom he stood, That he knew the army would disband, and lay down their arms at their door, whensoever they should command them." See likewise a tract entitled, *The Army brought to the Bar, 1647*, p. 8; Public Library, Cambridge, xix. 9. 3; Preface to a tract, entitled, *Works of Darkness brought to Light, 1647*, p. 4, Public Libr. Cambr. xix. 9. 3; and a tract entitled, *Hampton-Court Conspiracy, 1674*, p. 4. Pub. Libr. Cambridge, xix. 9. 3; and the author of *Works of Darkness brought to Light*, p. 5, makes the following remark: "This, I fear, will be a prevailing temptation upon you to make you unwilling to disband; knowing, that you must then return to your obscure dwellings and callings, to be tinkers, tapsters, tailors, tankard-bearers, porters, cobblers, bakers, and other such mean trades, upon which you could not subsist before these wars."

v. 185, 186. *And troll'd them on, and swore, and swore,—Till th' army turn'd them out of door.]* Alluding to the seclusion of the greatest part of the members in 1648, to make way for the King's trial, Lord Clarendon's History of the Rebellion, vol. iii. p. 183, 184; Echard's History of England, vol. ii. p. 621; Walker's History of Independency, part ii. Cromwell afterwards (April 10, 1653) turned out the Rump: See the manner of doing it, Echard's History of England, vol. ii. p. 745. There was a ballad made upon this dissolution of the Rump, entitled, *Twelve Parliament Men for a Penny*, Heath's Chronicle, p. 339.

This tells us plainly what they thought,
 That oaths and swearing go for nought,
 And that by them th' were only meant,
 190 To serve for an expedient:
 What was the public faith found out for,
 But to slur men of what they fought for?
 The public faith, which every one
 Is bound t' observe, yet kept by none;
 195 And if that go for nothing, why
 Should private faith have such a tie?
 Oaths were not purpos'd, more than law,
 To keep the good and just in awe,

v. 188. *That oaths and swearing go for nought.*] Of this opinion was the woman mentioned by Sir Roger L'Estrange, *Moral to Fable* lxi. part ii. who observed, "That in such a place, they were only sworn not to dress any flesh in Lent, and may do what they please; but for us (says she) that are bound, it would be our undoing."

v. 193, 194. *The public faith, which every one—Is bound t' observe, yet kept by none.*] Sir John Birkenhead banters them upon this head, *Paul's Church-yard*, cent. iii. p. 20. "Resolved upon the question, That the public faith be buried in everlasting forgetfulness, and that John Goodwin the high-priest be ordained to preach its funeral sermon from Tothill-fields to Whitechapel."

v. 197, 198. *Oaths were not purpos'd, more than law,—To keep the good and just in awe.*] Of this opinion were the Presbyterians, if we may give credit to Colonel Overton's observation, who was an Independent. "He can invent (says he, Pref. to Arraignment of Persecution) oaths and covenants for the kingdom, and dispense with them as he pleaseth; swear and forswear as the wind turneth, like a good Presbyter." For this Becanus the Jesuit (lib. 15. *Man, Controv.* cap. 14. No. 4, 6. p. 700. edit. 1638) reproaches the Calvinists (whether justly or unjustly, I cannot say), "*Calvinistæ nullam servant fidem; illorum axioma est, jura, perjura.*" See a remarkable wicked way of evading an oath. *Dubravii Olomuzensis Episcopi, Hist. Boiemic.* lib. vii. p. 57.

v. 210. *Than mere saluting of the book.*] Many of the saints of those times were of the mind of that man, "that made a conscience

But to confine the bad and sinful,
 200 Like moral cattle in a pinfold.
 A faint 's o' th' heav'nly realm a peer;
 And as no peer is bound to swear
 But on the gospel of his honour,
 Of which he may dispose, as owner,
 205 It follows, though the thing be forgery,
 And false, th' affirm, it is no perjury,
 But a mere ceremony, and a breach
 Of nothing but a form of speech :
 And goes for no more, when 'tis took,
 210 Than mere saluting of the book.

science both of an oath and a law-suit, yet had the wit to make a greater conscience of losing an estate for want of suing and swearing to defend it; so that, upon consulting the chapter of dispensations, he compounded the matter with certain salvos and reserves. Thou talks, says he to a friend of his, of suing and swearing; why, for the one, it is my attorney sueth; and then, for the other, what signifies the kissing of a book with a calves skin cover and a paste-board stiffening betwixt a man's lips and the text?" L'Estrange's Fables, part ii. fab. 227. Maffeus, Hist. Indic. lib. vii. p. 305, gives the following remarkable account of Antonius Correa, a Portuguese, in swearing a league with the King of Pegu's agent (and as the fanatics in those times imitated him in his crime, I wish they had imitated him in his repentance): " Dissimiles animorum habitus Antonius Correa, comitesque in eam ceremoniam attulerant; quippe qui vano errore ducti Christianam fidem Ethnicis jurejurando obligari fas esse vix ducerent: itaque accitu linteatus antistes, qui nauticis præerat sacris, divini humanique juris haud multo quam cæteri Lusitani peritior, in medium prodit: Sacræ Paginæ Christiano ritu erant ab Antonio cum solenni imprecatione tangendæ: atqui sacerdos pro evangeliiis, bibliisve, librum ex composito protulit, eleganter et artificiosè compactum, in quo varii generis lusus, et cantica Lusitanico sermone scripta continebantur, nonnullis tamen immixtis, ut sit, sententiis moralibus, atque diverbiis, huic ergo libro, dum Antonius fallacem admovet manum, divinitus factum est, ut in ea verba ex Ecclesiaste incideret: *Vanitas vanitatum, et omnia vanitas*: quod ille præter omnem expectationem animadvertit; subito percussus reli-

Suppose the Scriptures are of force,
 They're but commissions of course,
 And saints have freedom to digress,
 And vary from 'em, as they please:
 215 Or misinterpret them by private
 Instructions, to all aims they drive at.
 Then why should we ourselves abridge,
 And curtail our own privilege?

gione, cohorruit, ac præclare sensit, quam integram et involatam
 fœderum fidem, vel cum ipsis Barbaris, Ethnicisque cœlesti jubet
 numen: ergo apud se perinde justum atque legitimum jusjurandum
 Antonius habuit, ac si pro vulgari eo libro, sacrosancta utriusque
 testamenti volumina contigisset."

v. 211. *Suppose the Scriptures are of force.*] Mr. Walker, in his
 History of Independency, part ii. p. 22, observes, "That they
 professed their consciences to be the rule and symbol both of their
 faith and doctrine. By this Lesbian rule they interpret, and to
 this they conform the Scriptures; not their consciences to the
 Scriptures, setting the sun-dial by the clock, not the clock by the
 sun-dial."

v. 212. *They're but commissions of course.*] A satire on the liberty
 the parliament officers took of varying from their commissions,
 on pretence of private instructions, (Mr.W.); or upon the re-
 markable method of granting commissions in those times: for
 notwithstanding, at the trial of Colonel Morris, who pleaded that
 he acted by virtue of a commission from the Prince of Wales, they
 declared the Prince had no power to grant commissions, yet, when
 a party of horse were ordered to be raised and listed under Skip-
 pon, to suppress the Earl of Holland and his forces then in arms
 against them, by virtue of this order, Skippon granted commissions
 to diverse schismatical apprentices, to raise men underhand, and
 authorised the said apprentices to grant commissions to other ap-
 prentices under them, for the like purpose. Walker's History of
 Independency, part i. p. 117.

v. 219, 220. *Quakers (that like to lanthorns bear—Their lights
 within 'em) will not swear.*] "I have been credibly informed,
 says the author of Foxes and Firebrands, part i. p. 7, that a St.
 Omer's Jesuit declared, that they were twenty years hammering
 out the sect of the Quakers, and whoever considers the positions
 of those people will easily be induced to believe them forged upon
 a Popish

Quakers (that, like to lanthorns, bear
 220 Their light within 'em) will not swear.
 Their gospel is an accidence,
 By which they construe conscience,
 And hold no sin so deeply red,
 As that of breaking Priscian's head.
 225 (The head and founder of their order,
 That stirring hats held worse than murder.)

a Popish anvil." Peter de Quir, in his letter to the Spectator, No. 396, puts it as a query, "Whether a general intermarriage enjoined by parliament, between the sisterhood of the Olive Beauties, and the fraternity of the people called Quakers, would not be a very serviceable expedient, and abate that overflow of light, which shines within them so powerfully, that it dazzles their eyes, and dances them into a thousand vagaries of error and enthusiasm."

"Among the timorous kind, the quaking hare
 Profess'd neutrality, but would not swear."

Dryden's Hind and Panther.

v. 221, 222. *Their gospel is an accidence,—By which they construe conscience.*] They interpret Scripture altogether literally. (Mr. W.)

v. 223, 224. *And hold no sin so deeply red,—As that of breaking Priscian's head.*] Alluding to their using the word *thou* for *you*. See the remarkable letter of Aminadab, a Quaker, to Isaac Bickerstaff, Esq; Tatler, No. 190. Priscian was a famous grammarian of Cæsarea, or Rome, and was in esteem at Constantinople in the year 527. He wrote his grammar in the year 528. Chronic. Saxon. p. 18. See more, Collier's Dictionary.

v. 225, 226. *The head and founder of their order,—That stirring hats held worse than murder.*] George Fox was the founder of this order, who tells us, (Journal, p. 24) "That when the Lord sent him into the world, he forbid him to put off his hat to any, high or low; and that he was required to *thee* and *thou* all men and women, without any respect to rich or poor, great or small; and as he travelled up and down, he was not to bid people good morrow, and good evening; neither might he bow or scrape with his leg to any one." See Thurloe's State Papers, vol. v. p. 422. So obstinate in this respect were G. Fox and his followers, that it is questionable whether the Spanish discipline of the whip used upon Ignatius Loyola, for refusing the civility of the hat, would

- These thinking th' are oblig'd to troth
 In fwearing, will not take an oath:
 Like mules, who, if th' have not their will
 230 To keep their own pace, stand stock-still;
 But they are weak, and little know
 What free-born consciences may do.
 'Tis the temptation of the devil
 That makes all human actions evil:
 235 For faints may do the same things by
 The spirit, in sincerity,

have worked upon them. See the Enthusiasm of the Church of Rome, &c. 1688, by Mr. H. Wharton, p. 94. Mr. Lesley thus observes upon their behaviour (Snake in the Grass, p. 119), "What an uncouth and preposterous piece of humility it is to deny the title or civility of *master*, or of the hat, whilst at the same time they worship one another with divine honours, and bestow upon themselves titles far above what any angels but Lucifer durst pretend to, to be even equal with God, of the same substance, and of the same soul with him, and grudge not to apply all the attributes of God to the light within them." The Quakers for some time kept up pretty strictly to George Fox's rule of the hat. And we learn that William Pen, once waiting on King Charles II. kept on his hat; the king perceiving it, as a gentle rebuke for his ill manners, put off his own. Upon which Pen said to him, Friend Charles, Why dost thou not keep on thy hat? The King answered, Friend Pen, it is the custom of this place, that never above one person shall be covered at a time. Preface to the true Picture of Quakerism, &c. 1736, p. 7. The like story is told of a Quaker and King James, Sewell's history of the Quakers, p. 609; Impartial Examination of Mr. Neal's 4th vol. of the Hist. of the Puritans, p. 101, 102. Optatus makes mention of a sect amongst the Donatists much resembling our Quakers in these respects. Hist. Donatistar. lib. iv. p. 78. edit. Albaspinazi.

v. 229, 230. *Like mules, who, if th' have not their will—To keep their own pace, stand stock still.*] Bishop Parker (History of his own Time, edit. 1730, p. 59) gives the following remarkable instance, in proof of this assertion. "They scarce (says he) accounted any act so religious as to resist human authority; therefore they met the oftner, because they were forbid (viz. by the 35th of Q. Elizabeth

Which other men are tempted to,
 And at the devil's instance do;
 And yet the actions be contrary,
 240 Just as the saints and wicked vary.
 For as on land there is no beast,
 But in some fish at sea's express'd;
 So in the wicked there's no vice
 Of which the saints have not a spice;
 245 And yet that thing that's pious in
 The one, in th' other is a sin.

fabeth against the assemblies of fanatics), nor could they by any force be drawn away from one another, till a merry fellow hit upon this stratagem: he proclaimed in the King's name, that it should not be lawful for any one to depart without his leave; and he had scarce done this, when they all went away, that it might not be said they obeyed any man."

v. 241, 242. *For as on land there is no beast,—But in some fish at sea's express'd.*] Sir Thomas Browne reckons this among the Vulgar Errors, book iii. chap. 24. "That all animals of the land are in their kind in the sea, although received as a principle, is a tenet very questionable, and will admit of restraint; for some in the sea are not to be matched by any enquiry at land, and hold those shapes which terrestrial forms approach not, as may be observed in the moon fish, or orthratoriscus, the several sorts of raia, torpedos, oysters; and some are in the land which were never maintained to be in the sea, as panthers, hiænas, camels, sheep, moles, and others, which carry no name in ichthyology, nor are to be found in the exact descriptions of Rondeletius, Gesner, or Aldrovandus." See more *id. ib.*

v. 245, 246. *And yet that thing that's pious in—The one, in th' other is a sin.*] "It is an usual doctrine of this sect (says Dr. Bruno Ryves, Mercurius Rusticus, No. 3, p. 35), That God sees no sin in his children; for that name they will ingross to themselves (though no men less deserve it). It was a wise saying of a great Patriarch of theirs, that the children of God were heteroclites, because God did often save them contrary to his own rule." See No. 18, p. 199. Of this opinion Mr. Pryn seems to have been. "Let any true saint of God (says he, Perpetuity of a regenerate

Is't not ridiculous, and nonsense,
 A saint should be a slave to conscience;
 That ought to be above such fancies,
 250 As far, as above ordinances?
 She's of the wicked, as I guess,
 B' her looks, her language, and her dress:

rate Man's Estate, p. 431) be taken away in the very act of sin, before it is possible for him to repent, I make no doubt or scruple of it, but he shall as surely be saved, as if he had lived to have repented of it—I say, that whenever God doth take away any of the saints, in the very act of sin, he doth, in that very instant, give them such a particular and actual repentance as shall save their souls: for he hath predestinated them to everlasting life; therefore having predestinated them to the end, he doth predestinate to the means to obtain it." *Id. ib.* p. 433. "The child of God (says Mr. J. Brierly, *Fifty Propositions taken from his own Mouth*, prop. 19) in the power of grace, doth perform every duty so well, that to ask pardon for failing either in matter or manner is a sin: it is unlawful to pray for forgiveness of sins after conversion; and if he does at any time fall, he can, by the power of grace, carry his sin to the Lord, and say, Here I had it, and here I leave it." See more, *History of Independency*, part iii. p. 23.

v. 250. *As far as above ordinances.*] The pretended saints of those times did many of them fancy themselves so much in the favour of God, as has been just observed, that; do what they would, they could not fail of salvation: and that others who were not so regenerate, or sanctified as themselves, stood in need of outward means and ordinances, to make their calling and election sure; such as prayers, hearing the word of God, receiving the sacrament, &c.; but they were above all these low mean things, and needed none of them. Of this opinion was Sir Henry Vane, of whom Lord Clarendon observes (*History of the Rebellion*, vol. iii. b. xvi. p. 544), that he was a man above ordinances, unlimited and unrestrained by any rules or bounds prescribed to other men, by reason of his perfection. The Seekers, a sect in those times, renounced all ordinances, see *Thurloe's State Papers*, vol. v. p. 188, and so did the sect of the Muggletonians, who sprung up in the year 1657, and took their denomination from Lodowick Muggleton, a journeyman tailor, who set up for a prophet.

v. 251, 252. *She's of the wicked, as I guess,—B' her looks, her language, and her dress.*] From hence it may be collected, that the
 widow

And though, like constables, we search,
 For false wares, one another's church;
 255 Yet all of us hold this for true,
 No faith is to the wicked due?
 For truth is precious and divine,
 Too rich a pearl for carnal swine.

widow was a Loyalist : for upon this supposition the Squire argues, that the Knight may well evade the oath he had made to her. The judgment of our deep-sighted Squire is not disputed ; and he seems to judge much like his namesake Ralph, Knight of the Burning Pestle, act iv. sc. i. when the lady courts him in the following words :

" For there have been great wars 'twixt us and you;
 But truly Raph, it was not long of me.
 Tell me then, Raph, could you contended be
 To wear a lady's favour in your shield ?

Raph. I am a knight of a religious order,
 And will not wear a favour of a lady's
 That trusts in Antichrist and vain traditions;
 Besides, there is a lady of my own
 In merry England, for whose virtuous sake
 I took these arms, and Susan is her name,
 A cobbler's maid in Milk-street, whom I vow
 Ne'er to forsake, whilst life and pestle last."

v. 255, 256. *Yet all of us hold this for true,—No faith is to the wicked due.*] This was an old Popish doctrine: "Nulla fides servanda hæreticis;" (vid. Wolfii Læctio. Memorab. ann. 1580, par. poster. p. 923; Pauli Jovii Historiar. lib. xiii. p. 224); which was remarkably put in practice by the Papists in the case of John Huse; who, notwithstanding he had a safe-conduct to the council of Constance, from the Emperor Sigismund, yet was condemned by the council, and burnt. Baker's History of the Inquisition, chap. vi. p. 34, &c. This was defended by Simanca, Catholic. Institut. tit. xlv. § lii, liii, liv.; Baker ibid. p. 123. This was likewise the doctrine of the saints of those times. By an order June 2, 1646, the Commons resolved, "That all persons that shall come and reside in the Parliament's quarters shall take the national league and covenant, and the negative oath, notwithstanding any articles that have been or shall be made by the soldiery." And so they did not only break the articles formerly made upon the surrender of Exeter, and other places, but, by virtue of this order, which could not be known by the persons concerned, they evaded those made after, upon the surrender of Oxford, which were confirmed by themselves, of which a principal article was, "That no man shall

- Quoth Hudibras, All this is true,
 260 Yet 'tis not fit that all men knew
 Those mysteries and revelations;
 And therefore topical evasions
 Of subtle turns and shifts of sense,
 Serve best with th' wicked for pretence,
 265 Such as the learned Jesuits use,
 And Presbyterians for excuse,
 Against the Protestants, when th' happen
 To find their churches taken napping:
 As thus: a breach of oath is duple,
 270 And either way admits a scruple,
 And may be *ex parte* of the maker,
 More criminal than th' injur'd taker;
 For he that strains too far a vow,
 Will break it, like an o'er-bent bow:
 275 And he that made, and forc'd it, broke it,
 Not he that for convenience took it:

shall be compelled to take an oath during the time that he was allowed to stay in London, or at his own house, or where he pleased, which was for six months after the surrender." Good faith (says Sir Roger L'Estrange, Moral to Fable cxxxiii. part ii.) is the same thing indifferently, either to friend or foe; and treachery is never the less treachery, because it is to an enemy."

v. 260, 261. *Yet 'tis not fit that all men knew—Those mysteries and revelations, &c.*] These saints might be cautious in concealing their mysteries for the same reasons that the heathens concealed theirs. "Hujus silentii ea causa erat, quod hæc vel turpia, vel crudelia essent; qualia Eleusinia, Pessinuntia," &c. Pignorii Mensæ Isaicæ Exposit. fol. 4. edit. Francofurti, 1608.

v. 275, 276. *And he that made and forc'd it, broke it:—Not he that for convenience took it.*] See this casuistry exposed by the learned

- A broken oath is, *quatenus* oath,
 As sound t' all purposes of troth,
 As broken laws are ne'er the worse,
 280 Nay; till th' are broken have no force:
 What's justice to a man, or laws,
 That never comes within their claws?
 They have no power, but to admonish,
 Cannot controul, coerce, or punish,
 285 Until they're broken, and then touch
 Those only that do make 'em such.
 Beside, no engagement is allow'd
 By men in prison made, for good;
 For when they're set at liberty,
 290 They're from th' engagement too set free.
 The Rabbins write, when any Jew
 Did make to God or man a vow,
 Which afterwards he found untoward,
 And stubborn to be kept, or too hard,

learned Bishop Sanderson, *Obligation of Promissory Oaths*, lect. ii. p. 41, 53. See likewise Tatler, No. 122.

v. 291, 292, 293, 294, 295, 296. *The Rabbins write, when any Jew—Did make to God or man a vow,—Which afterward he found untoward,—And stubborn to be kept, or too hard,—Any three other Jews o' th' nation—Might free him from the obligation.*] In the third part of Maimonides, *Jad. Chaz. lib. vi. viz. lib. de Separatione*, there is a treatise of oaths, in which he writes to this purpose: "He who swears a rash or trifling oath, if he repents, and perceives his grief will be very great should he keep his oath, and changes his former opinion; or any thing should happen which he did not think of when he swore, which will occasion his repentance of it; behold, let him consult one wise man, or three of the vulgar, and they shall free him from his oath." But Maimonides observes upon it, "That indeed in the written law there is no foundation for this; but we have learnt (says he) only by tradition from
 Moses

- 295 Any three other Jews o' th' nation
 Might free him from the obligation:
 And have not two saints power to use
 A greater privilege than three Jews?
 The court of conscience, which in man
 300 Should be supreme and sovereign,
 Is't fit should be subordinate
 To every petty court i' th' state,
 And have less power than the lesser,
 To deal with perjury at pleasure?
 305 Have its proceedings disallow'd, or
 Allow'd, at fancy of py-powder?
 Tell all it does or does not know,
 For swearing *ex officio*?
 Be forc'd t' impeach a broken hedge,

Moses our master." Mr. Professor Chapelow. Mr. Selden makes the like observation (Table Talk, p. 112) concerning the promissory oath or vow. See the loose notions of their casuistical Rabbins concerning vows, Lightfoot's Works, vol. ii. p. 703; Parker's Case of the Church of England, 1681, p. 48.

v. 306. — *of py-powder.*] Corrupted from the French *pie poudre*. See an account of the py-powder court, Skene de Verborum Significatione, Greenwood revised by Wilkinfon, 1703, p. 473; Wood's Institute of the Laws of England, p. 497; Manley's Interpreter, and other Law Dictionaries.

v. 308. *For swearing ex officio.*] See an account of the oath *ex officio*, Mr. Neal's History of the Puritans, vol. i. p. 444, 445, &c. and a defence of it by Dr. R. Cofin, LL. D.; Apologie for sundrie Proceedings by Jurisdiction Ecclesiasticall, &c. 1698, part iii. chap. ix. x.; Answer to the Millenary Petition by the Vice-chancellour, Doctors, &c. of the University of Oxford, 1603, p. 25; King James's defence of it, Hampton-court Conference, by Ep. Barlow, p. 94, 95; Strype's Life of Archbishop Whitgift, b. iv. chap. ii; and warranted by Calvin's practice, in the case of a dancing
 at

- 310 And pigs unring'd at *Vif. Franc. pledge*?
 Discover thieves, and bawds, recusants,
 Priests, witches, eves-droppers, and nuisance;
 Tell who did play at games unlawful,
 And who fill'd pots of ale but half-full;
 315 And have no power at all, nor shift,
 To help itself at a dead lift?
 Why should not conscience have vacation
 As well as other courts o' th' nation;
 Have equal power to adjourn,
 320 Appoint appearance and return;
 And make as nice distinction serve
 To split a case, as those that carve
 Invoking cuckolds names, hit joints?
 Why should not tricks as slight do points?

at Geneva, Calvini. ep. lxxi; Farello, Bancroft's Survey of the pretended Holy discipline, p. 312. See the opinions of the two Lord Chief Justices, and Attorney-General Popham, in Cartwright's case, when convened before them in the Bishop of London's lodgings: Heylin's History of the Presbyterians, book ix. p. 305, 306; Collier's Ecclesiastical History, part ii. p. 626.

v. 310. ——— at *Vif. Franc. pledge*.] *Franc. pledge*, at common law, signifies a pledge or surety for freemen. For the ancient custom of England, for the preservation of the public peace, was, that every free-born man, at the age of fourteen years (religious persons, knights, and their eldest sons excepted), should find surety for their truth towards the king and his subjects, or else to be kept in prison; whereupon a certain number of neighbours became customarily bound for one another, to see each man their pledge forthcoming at all times. This the sheriffs were obliged to examine into, that every person at the age of fourteen was committed in one dozen or other. Whereupon this branch of the sheriff's office, was called *vifus franciplegii*: see Cowel, Manley, and Chamber's Cyclopædia, and Jacob's Law Dictionary.

325 Is not th' high court of justice sworn
 To judge that law that serves their turn?
 Make their own jealousies high-treason,
 And fix 'em whomsoever they please on?

v. 325. *Is not th' high court of justice sworn.*] This was a court never before heard of in England, erected by forty or fifty members of the House of Commons, who, with the assistance of the army, had secluded the House of Peers, and the rest of the members of their own house (namely seven parts in eight) that would not go their lengths. It was first erected for the trial of the King; and their villainous behaviour upon that occasion is notably girded by Mr. Butler, in his *Dunstable Downs*, Remains, p. 104.

“ This is mere trifling, Sir, says Ralph,
 And ne'er will bring your worship off;
 This court is independent on
 All forms and methods, but its own,
 And will not be directed by
 The person they intend to try;
 And I must tell you you're mistaken,
 If you propose to save your bacon,
 By pleading to our jurisdiction,
 Which will admit of no restriction.
 Here's no appeal, nor no demurrer,
 Nor after judgment writ of error:
 If you persist to quirk and quibble,
 And on our terms of law to nibble,
 The court's determin'd to proceed,
 Whether you do or do not plead.”

See Walker's *History of Independency*, part iii. p. 33. Afterwards they set it up to try several lords and gentlemen for serving his Majesty; and as it was a new court, unknown to our laws, so it had no regard to law in its trials. See Lord Clarendon's *History of the Rebellion*, vol. iii. p. 188. See the form of the oath administered to them upon the trial of Sir Henry Slingsby and Dr. Hewet in 1658, *Mercurius Politicus*, No. 414, p. 501. Dr. South speaks of this court, upon its first erection for the King's trial, in the following manner (30th of January Serm. vol. v. p. 79):
 “ A new court was set up, and judges packed, who had nothing to do with justice but so far as they were fit to be objects of it; such an inferior crew, such a mechanic rabble were they, having not so much as any arms to shew the world, but what they wore and used in the rebellion; some of which came to be the possessors of the King's houses, who before had no certain dwelling but the King's highway.” In this court, as L'Estrange observes
 (part

Cannot the learned council there
 330 Make laws in any shape appear?
 Mould 'em as witches do their clay,
 When they make pictures to destroy,

(part ii. fab. ccxii. entitled, Great Rogues hang up little Rogues), "the bench deserved the gallows better than the prisoners, which is no more than a common case, where iniquity takes upon itself both the name and administration of justice." See the form of the oath administered to them upon the trial of Sir Henry Slingsby and Dr. Hewet in 1658, *Mercurius Politicus*, No. 414, p. 501. Mr. Walker (*History of Independency*, part i. p. 105), speaking of the Rump parliament, says, "Should they vote a t—d to be a rose, or Oliver's nose a ruby, they expect we should swear to it, and fight for it. This legislative den of thieves create new courts of justice, neither founded upon law nor prescription." And in part ii. p. 87, he calls this court, *The New Thing*. See part iii. p. 9; *ibid.* p. 14, &c. p. 41, 42, 43, &c.

v. 331. *Mould 'em as witches do their clay.*] Buchanan mentions this kind of witchcraft, *Rer. Scoticar. lib. vi. cap. xxi.* "Veneficarum ad regem Duffum artificium; ejus effigiem ceream lento igne torrentem." Dr. Dee (*vid. Append. J. Glastonienf. Chronic. 1726*, p. 52) speaks of such a practice upon Queen Elizabeth. "My careful and faithful endeavour was with great speed required to prevent the mischief, which divers of her Majesty's Privy Council suspected to be intended against her Majesty's person, by means of a certain image of wax, with a great pin stuck in the breast of it, in Great Lincoln's-Inn-Fields; wherein I did satisfy her Majesty's desire, and the Lords of the Honourable Privy Council, in few hours, in godly and artful manner." Of this kind was the incantation of Elinor Cobham to take off Henry VI. Michael Drayton's *Heroical Epistles*, p. 55; An account of an incantation by Amy Simpson, and other nine witches in Scotland, to destroy King James VI. Sir James Melvil's *Memoirs*, p. 194; and an attempt of this kind upon the life of Sir James Maxwell, and others, Glanvill's *Sadducismus Triumphatus*, p. 291, 137. 138. See more, Chaucer's *Third Book of Fame*, 1602, fol. 267; Scott's *Discovery of Witchcraft*, book xii. p. 257, &c. To this kind of incantation Dr. Heywood alludes, *Hierarchies of Angels*, b. iv. p. 447.

"The school of Paris doth that art thus tax,
 Those images of metal, or of wax,
 Or other matter wheresoever sought,
 Whether by certain constellations wrought,

And vex 'em into any form
 That fits their purpose to do harm?
 335 Rack 'em until they do confess,
 Impeach of treason whom they please,
 And most perfidiously condemn
 Those that engag'd their lives for them?

Or whether they are figures that infer
 Sculpture, or form of certain character;
 Or whether that effigies be baptis'd,
 Or else by incantation exorcis'd,
 Or consecrate (or rather execrate),
 Observing punctually to imitate
 Books of that nature; all we hold to be
 Errors in faith, and true astrology "

v. 335. *Rack 'em until they do confess.*] Though it was declared by the twelve judges, in the case of Felton, who murdered the Duke of Buckingham, quarto Caroli, in the year 1628, " that he ought not by law to be tortured by the rack. for no such punishment was known or allowed by our law," (Rushworth's Collections, vol. i. p. 638, 639; see Fortescue de Laudibus Leg. Angl. cap. xxii.; Wood's Institutes of the Imperial or Civil Law, edit. 1704, p. 252); yet the rack was made use of in Ireland, by the favourers of that rebel parliament, upon the King's friends, in many instances. The Lords Justices, in a letter to the Lord Lieutenant, tell him, " that they should vary their method of proceeding, in putting some to the rack." Mr. Carte's Life of James, first Duke of Ormond, vol. i. p. 250. " The Lords Justices, wanting evidence, had recourse to the rack, a detestable expedient, forbidden by the laws of England." Carte, ib. p. 293. Sir John Read, a sworn servant of his Majesty, and a gentleman of the privy chamber, was put to the torture. He had been Lieutenant-colonel against the Scots. His crime was for undertaking to carry over the remonstrance from the gentlemen of the Pale to the King: he made no secret of it, and had Sir William Parsons's pass; but, upon his going to Dublin to the Lords Justices, he was imprisoned, and racked at their instance, who were under the influence and direction of the rebel parliament in England. Mr. Patrick Barnwell, of Kilbrew, in the county of Meath, who had not been in the least concerned with the Irish rebels, was racked at the instance of these gentlemen. The principal question put to him was this, Whether the King was privy to or encouraged the rebellion? " It is hard to say (says Mr. Carte, ib. p. 300), whether his Majesty or the old gentleman so tortured was treated by the Lords Justices in the most barbarous manner."

The

And yet do nothing in their own sense,
 340 But what they ought by oath and conscience.
 Can they not juggle, and, with slight
 Conveyance, play with wrong and right;
 And sell their blasts of wind as dear,
 As Lapland witches bottled air?

The English rebels were guilty of the like practices. Mr. Walker observes, *History of Independency*, part iii. p. 28, that they threatened to torture men if they would not confess; and they put their menaces in execution. See instances of Sir John Lucas's grandfather, *Mercurius Rusticus*, No. 1, p. 4; Sir William Boteler's steward, by Colonel Sandes, *ib.* No. 10; and Sir Ralph Cantarel's servant, to make him discover his master's jewels, money, and plate, *ib.* No. 14, p. 149.

St. 33. Mox ædes ingredi conatus
 Non unquam senescentes
 Stupescens audio ejulatus
 Horrenda sustinentis.

*Mr. Collier postea
 Bedellus, qui torus
 erat per Chiliar-
 cham Kelley.*

St. 34. Quod dulce nuper domicilium
 Ingenuis alendis,
 Nunc merum est ergastulum
 Innocuis torquendis.

Rustic. Descript. Visitat. Fanat. Oxon. 1647.

v. 337, 338. *And most perfidiously condemn—Those that engag'd their lives for them.*] This they did in many instances: The most remarkable ones were those of Sir John Hotham and his son, 1644, who had before shut the gates of Hull against the King: see Lord Clarendon's *Hist. &c.* vol. ii. p. 470; Whitelock's *Memorials*, p. 122; Echard, vol. ii. p. 509; Rapin, vol. ii. fol. p. 490; and Sir Alexander Carew. See *Memorable Occurrences in 1644*, Echard's *History of England*, vol. ii. p. 227, 456, 508.

“What strange dilemmas doth rebellion make!

’Tis mortal to deny, or to partake:

Some hang who would not aid your trait’rous act,

Others, engag’d, are hang’d if they retract:

So witches, who their contracts have forsworn,

By their own devils are in pieces torn.”

Elegy upon King Charles I. p. 12, 1648.

v. 344. *As Lapland witches bottled air.*] The pretences of the Laplanders, in this respect, are thus described by Dr. Heywood, *Hierarchies of Angels*, book viii. p. 506.

- 345 Will not fear, favour, bribe, and grudge,
 The same case sev'ral ways adjudge?
 As seamen with the self-same gale,
 Will sev'ral different courses fail;
 As when the sea breaks o'er its bounds,
 350 And overflows the level grounds,
 Those banks and dams, that like a screepe
 Did keep it out, now keep it in:
 So when tyrannic usurpation
 Invades the freedom of a nation,
 355 The laws o' th' land that were intended
 To keep it out, are made defend it.
 Does not in chanc'ry every man swear

"The Finns and Laplands are acquainted well
 With such like spirits, and winds to merchants sell:
 Making their cov'nant, when and how they please
 They may with prosp'rous weather cross the seas.
 As thus: They in a handkerchief fast tie
 Three knots, and loose the first, and, by and by,
 You find a gentle gale blow from the shore;
 Open the second, it increaseth more,
 To fill the sails: when you the third untie,
 The intemperate gusts grow vehement and high."

Cleveland humorously describes it, *Works*, 1677, p. 61.

"The Laplanders, when they would sell a wind,
 Wasting to hell, bag up the phrase, and bind
 It to the barque, which, at the voyage end,
 Shifts poop, and breeds the cholic in the fiend."

See remarkable accounts, Scheffer's *History of Lapland*, 8vo. 1704, p. 151, and chap. xi. from p. 119 to p. 158, inclusive; Mr. G. Sandys's *Notes upon the third book of Ovid's Metamorphoses*, p. 63, and upon the seventh book, p. 133.

v. 345. ——— *grudge*.] *Grutch* in the four first editions.

v. 351, 352. *Those banks and dams, that like a screen—Did keep it out, now keep it in.*] Remarkable is the old story of Godwin lands. It has been reported, that those quick-sands that lie near
 1 Deal

What makes best for him in his answer?
 Is not the winding up witnesse
 360 And nicking more than half the bus'ness?
 For witnesse, like watches, go
 Just as they're set, too fast or slow,
 And where in conscience they're strait-lac'd,
 'Tis ten to one that side is cast.
 365 Do not your juries give their verdict
 As if they felt the cause, not heard it?
 And as they please make matter of fact
 Run all on one side, as they're pack'd!
 Nature has made man's breast no windores,
 370 To publish what he does within doors;

Deal were once firm land, and the possession of Earl Godwin; and that the Bishop of Rochester employing the revenue assigned to maintain the banks against the encroaching of the sea upon the building and endowing Tenterden church, the sea overwhelmed it; whereupon grew the Kentish proverb, "that Tenterden steeple is the cause of Godwin sands." Mr. Sandys's notes upon the 15th book of Ovid's *Metamorphoses*, p. 282; Dr. Fuller's *Worthies*, p. 65.

v. 353. *So when tyrannical*, in the four first editions. Altered to *tyrannic* in 1700, if not sooner.

v. 357, 358. *Does not in chanc'ry every man swear—What makes best for him in his answer?*] Alluding probably to the fable of the Gentleman and his Lawyer, L'Estrange's *Fables*, part ii. fable 61. "A gentleman that had a suit in chancery was called upon by his counsel to put in his answer, for fear of incurring a contempt. Well, says the Cavalier, and why is not my answer put in then? How should I draw your answer, saith the lawyer, without knowing what you can swear? Pox on your scruples, says the client again; pray do you the part of a lawyer, and draw me a sufficient answer, and let me alone to do the part of a gentleman, and swear it."

v. 369, 370. *Nature has made man's breast no windores,—To publish what he does within doors.*] This was the objection of Momus:

- Nor what dark secrets there inhabit,
 Unless his own rash folly blab it.
 If oaths can do a man no good
 In his own bus'ness, why they should
 375 In other matters do him hurt,
 I think there's little reason for't.
 He that imposes an oath makes it,
 Not he that for convenience takes it;
 Then how can any man be said
 380 To break an oath he never made?
 These reasons may perhaps look oddly
 To the wicked, though they evince the godly;
 But if they will not serve to clear
 My honour, I am ne'er the near.
 385 Honour is like that glassy bubble
 That finds philosophers such trouble,
 Whose least part crack'd, the whole does fly,
 And wits are crack'd to find out why.
 Quoth Ralpho, Honour's but a word
 390 To swear by, only in a lord:

"Id potissimum hominis opificio notavit, quod artifex non in pectore fenestras, aut ostiola quædam addidisset. Quo perspicui possit, quid in corde lateret." Cujus fabulæ mentionem facit Plato, vid. Stephani Thesaur. Ling. Latinæ, edit. 1735, tom. ii. From him every unreasonable carper has since been called a Momus. See this fable moralised, Guardian, No. 106.—Altered to doors 1684.

v. 377, 378. *He that imposes an oath makes it,—Not he that for convenience takes it.*] The Knight is so fond of this false conceit that he forgets he had asserted the same before. (Mr. B.)

v. 379, 380. *Then how can any man be said—To break an oath he never made.*] See this casuistry exposed by Bishop Sanderfon, *Obligation of promissory Oaths*, p. 72.

In other men 'tis but a huff,
 To vapour with, instead of proof,
 That like a wen, looks big and swells,
 Is senseless, and just nothing else.

395 Let it (quoth he) be what it will,
 It has the world's opinion still.
 But as men are not wise that run
 The slightest hazard they may shun,
 There may a medium be found out,
 400 To clear to all the world the doubt;
 And that is, if a man may do't,
 By proxy whipp'd, or substitute.

Though nice and dark the point appear,
 (Quoth Ralph) it may hold up and clear.

405 That sinners may supply the place
 Of suffering saints is a plain case.
 Justice gives sentence many times
 On one man for another's crimes.

Our brethren of New England use
 410 Choice malefactors to excuse,

v. 385, 386. *Honour is like that glassy bubble—That finds philosophers such trouble, &c.*] See this explained, Bp. Sprat's History of the Royal Society, p. 255, 2d edit.; Harris's Lexic. Tech. under the word *Glass-drops*; and a fuller account in Dr. Hooke's Micrographia, Observation the 7th, of Glass-drops, p. 33 to 44.

v. 407, 408. *Justice gives sentence many times—On one man for another's crimes.*] Isaac Bickerstaff, Esq.; observes, Tatler, No. 92, "That pages are chastised for the admonition of princes." See Bishop Burnet's account of Mr. Murray of the bed-chamber, who was whipping-boy to King Charles I. History of his own Time, vol. i. p. 244. The Spectator, No. 313, gives a remarkable instance of the good-nature of Mr. Wake, father to the late Archbishop

And hang the guiltless in their stead,
 Of whom the churches have less need:
 As lately 't happen'd: In a town
 There liv'd a cobbler, and but one,
 415 That out of doctrine could cut use,
 And mend mens lives, as well as shoes.
 This precious brother having slain,
 In times of peace, an Indian,
 Not out of malice, but mere zeal,
 420 Because he was an infidel,
 The mighty Tottipottymoy
 Sent to our elders an envoy,
 Complaining forely of the breach
 Of league, held forth by brother Patch,

bishop of Canterbury, who took upon himself the fault of a school-fellow, and was whipped for him at Westminster-school. Mr. Wake was a cavalier, and was engaged in Penruddock's affair: for which he was tried for his life at Exeter, by the very gentleman for whom he had been whipped. The judge discovering him to be the humane person to whom he had formerly been so much obliged, made the best of his way to London, where employing his power and interest with the Protector, he saved his friend from the fate of his unhappy associates.

v. 411. *And hang the guiltless in their stead.*] Οἱ δὲ μηδὲν ὑδικοῦντες ἀντὶ τῶν ἡμαρτηκοτῶν ἐλκονῶναι. (Libanii Sophistæ Declamat. xi. Ulyssis, tom. i. op. p. 210). This was as bad as the Abingdon law exercised by Major-General Browne; which was first to hang a man, and then to try him; (Heraclitus Ridens, No. 3, vol. i. p. 17); or the Lidford law, mentioned by Mr. Ray, Proverbs, p. 305, 2d edit.

"That hang and draw,
 Then hear the cause by Lidford law."

It is observed by Mr. Walker, History of Independency, part i. p. 55, "That they had the most summary way of hanging one another that ever he saw." And elsewhere, part iii. p. 32, "If a person submit to the jurisdiction of their courts, and plead, his plea will have but the operation of a psalm of mercy, prolonging his

- 425 Against the articles in force
 Between both churches, his and ours;
 For which he crav'd the faints to render
 Into his hands, or hang th' offender:
 But they maturely having weigh'd,
 430 They had no more but him o' th' trade,
 (A man that serv'd them in a double
 Capacity, to teach and cobble)
 Resolv'd to spare him; yet to do
 The Indian Hoghan Moghan too
 435 Impartial justice, in his stead did
 Hang an old weaver that was bed-rid.
 Then wherefore may not you be skipp'd,
 And in your room another whipp'd;

his life but for a short time: in the mean time Keble and his court play with him as a cat with a mouse, and then devour him; for no man is sent to this court to be tried, but to be condemned."

v. 419, 420. *Not out of malice, but mere zeal,—Because he was an infidel.*] Upon this principle probably Ap Evans acted, who murdered his mother and brother, for kneeling at the sacrament, alledging that it was idolatry. See Dr. Baftwick's Litany, p. 4; Burton's two sermons, entitled God and the King, p. 16; History of English and Scotch Presbytery, p. 204; Dr. South's Sermons, vol. iii. p. 225.

v. 435, 436. *Impartial justice, in his stead, did—Hang an old weaver that was bed-rid.*] Whether this story of the cobbler and weaver is fact, as the author of the printed notes asserts, I cannot tell; but I meet with a parallel instance at Meffaguscas. See Mr. Morton's English Canaan, 1637, part iii. chap. iv. p. 108, 109, *penes me*. "An Englishman having stolen a small parcel of corn from the salvage owner, upon complaint, the chief commander of the company called a parliament of his people, where it was determined, That, by the laws of England, it was felony, and for an example the person ought to be executed, to appease the salvage: when straightways one arose, moved as it were with some compassion, and said, he could not well gainsay the former sentence,

- For all philosophers, but the sceptic,
 440 Hold whipping may be sympathetic.
 It is enough, quoth Hudibras,
 Thou hast resolv'd and clear'd the case;
 And canst, in conscience, not refuse,
 From thy own doctrine, to raise use.
 445 I know thou wilt not (for my sake)
 Be tender-conscienc'd of thy back:
 Then strip thee of thy carnal jerkin,
 And give thy outward fellow a ferking;
 For when thy vessel is new hoop'd,
 450 All leaks of sinning will be stopp'd.

tence, yet he had conceived, within the compass of his brain, an embriou, that was of special consequence to be delivered and cherished: He said, it would most aptly serve to pacify the salvage's complaint, and save the life of one that might (if need should be) stand them in good stead, being young and strong, fit for resistance against an enemy, which might come unexpected for any thing they knew. The oration made, was liked of every one, and he entreated to proceed, to show the means how this may be performed. Says he, you all agree that one must die; and one shall die: This young man's clothes we will take off, and put upon one that is old and impotent, a sickly person, that cannot escape death, such is the disease on him confirmed, that die he must: put the young man's clothes on this man, and let the sick person be hanged in the other's stead. Amen, says one, and so say many more. And the sentence had in this manner been executed, had it not been dissented from by one person who exclaimed against it; so they hanged up the real offender."—This kind of justice was attempted sometimes by our English fanatics. I find one instance in the MS. Collection of my worthy friend Dr. Philip Williams, vol. iv. No 15, in a letter from Mr. Edward Lee, Mr. Philip Jackson, and Mr. Edward Broughton, &c. of the committee of Stafford, to William Lenthall, Esq; the Speaker, August 5, 1645, desiring, "That Mr. Henry Steward, a soldier under the Governor of Hartleborough castle, might be respited from execution, with an offer of two Irishmen to be executed in his stead." Sir Roger L'Estrange's case had like to have been of this kind:

- Quoth Ralpho, You mistake the matter,
 For, in all scruples of this nature,
 No man includes himself, nor turns
 The point upon his own concerns.
 455 As no man of his own self catches
 The itch, or amorous French aches;
 So no man does himself convince,
 By his own doctrine, of his sins:
 And though all cry down self, none means
 460 His own self in a literal sense:
 Beside, it is not only foppish,
 But vile, idolatrous, and Popish;

kind: for he observes (in his Apology, p. iii), that when he was imprisoned for his unsuccessful attempt upon Lynn-regis, in Norfolk, in the year 1644, "the Lords commanded Mills, the Judge-advocate, to bring his charge upon Wednesday; he appeared accordingly, but with an excuse, that he wanted time to prepare it—however, upon Friday it should be ready. It was then providentially demanded, whether they meant to hang me first, and then charge me; and if they intended to execute me in the interim? He told them, yes: for the Commons had passed an order, that no reprieve should stand good, without the consent of both houses." "And nothing was so common at that time, as a charge without an accuser, a sentence without a judge, and condemnation without hearing." See Mr. James Howell's *Sober Inspections*; or *Philanglus*, p. 156.

v. 439, 440. *For all philosophers, but the sceptic,—Hold whipping may be sympathetic.*] "The Sceptics (says Dr. Middleton, *Life of Cicero*, 4to edit. vol. ii. p. 540) observed a perfect neutrality towards all opinions; maintained all of them to be equally uncertain, and that we could not affirm of any thing, that it was this or that, since there was as much reason to take it for the one as for the other, or neither of them: Thus they lived without engaging themselves on any side of the question."

v. 462. *But vile, idolatrous, and Popish.*] A sneer upon the Popish doctrine of supererogation. See 14th article of 1562.

v. 465,

- For one man out of his own skin,
 To frisk and whip another's sin:
 465 As pedants, out of school-boys breeches,
 Do claw and curry their own itches.
 But in this case it is profane,
 And sinful too, because in vain:
 For we must take our oaths upon it
 470 You did the deed, when I have done it.
 Quoth Hudibras, That's answer'd soon;
 Give us the whip, we'll lay it on.
 Quoth Ralpho, That we may swear true,
 'Twere properer that I whipp'd you:
 475 For when with your consent 'tis done,
 The act is really your own.
 Quoth Hudibras, It is in vain
 (I see) to argue 'gainst the grain;
 Or, like the stars, incline men to
 480 What they 're averse themselves to do:
 For when disputes are weary'd out,

v. 465, 466. *As pedants, out of school-boys breeches,—Do claw and curry their own itches.*] See Spectator, No. 157.

v. 486, 487, 488. *As ere we part I shall evince it,—And curry (if you stand out), whether—You will or no, your stubborn leather.*] This contest between Hudibras and Ralpho seems to be an imitation of that between Don Quixote and Sancho Pancha, upon a like occasion: "How now, opprobrious rascal (says Don Quixote, vol. iv. chap. 35; see likewise chap. 60), stinking garlick-eater; Sirrah, I will take you, and tie your dog ship to a tree, as naked as your mother bore you, and there I will not only give you three thousand three hundred lashes, but six thousand six hundred, you varlet; and so smartly, that you shall feel it still, though you rub your backside three thousand times: answer me a word, you
 rogue,

- 'Tis interest still resolves the doubt.
 But since no reason can confute ye,
 I'll try to force you to your duty;
 485 For so it is, howe'er you mince it,
 As, ere we part, I shall evince it,
 And curry (if you stand out), whether
 You will or no, your stubborn leather.
 Canst thou refuse to bear thy part
 490 I' th' public work, base as thou art?
 To higgle thus for a few blows,
 To gain thy Knight an opulent spouse;
 Whose wealth his bowels yearn to purchase,
 Merely for th' int'rest of the churches?
 495 And when he has it in his claws,
 Will not be hide-bound to the cause:
 Nor shalt thou find him a curmudgeon,
 If thou dispatch it without grudging:
 If not, resolve before we go,
 500 That you and I must pull a crow.

rogue, and I'll tear out your soul." See *Currie*, Junii Etymologic. Anglican.

v. 491, 492. *To higgle thus, for a few blows,—To gain thy Knight an opulent spouse.*] Don Quixote complained of Sancho Pancha in the same manner, vol. iv. chap. lxviii. p. 675, "Oh obdurate heart! Oh impious Squire! Oh nourishment and favours ill bestowed! Is this my reward for having got thee a government, and my good intentions to get thee an earldom, or an equivalent at least?"

v. 497. ——— *curmudgeon.*] A covetous hunk, a niggard, a close-fisted fellow. *Bailey's Dictionary.*

v. 500. ——— *pull a crow.*] A common saying, and signifies that the two contending persons must have a trial of skill which is the best man, or which will overcome. (Dr. B.)

Y' had best (quoth Ralpho), as the Ancients
 Say wisely, have a care o' th' main chance,
 And look before you ere you leap;
 For as you sow, y' are like to reap:
 505 And were y' as good as George a Green,
 I shall make bold to turn again;
 Nor am I doubtful of the issue
 In a just quarrel, and mine is so.
 Is't fitting for a man of honour
 510 To whip the saints, like Bishop Bonner?
 A knight t' usurp the beadle's office,

v. 502. — *have a care o' th' main chance.*] Ralpho is almost as fruitful in proverbs as Sancho Pancho: In this, and the whipping debates, they both appear superior in sense to their masters. See Don Quixote, vol. iv. p. 669.

v. 505, 506. *And were y' as good as George a Green,—I shall make bold to turn again.*] George a Green was the famous Pindar of Wakefield, who fought with Robin Hood and Little John (two famous robbers during the reign of Richard I. see Echard's Hist. of England, vol. i. p. 226) both together, and got the better of them. See Hist. of George a Green, Pindar of Wakefield, octavo, 1715, chap. x.; Ballad of the Pindar of Wakefield and Robin Hood, Old Ballads, vol. ii. No. 100, Bibliothec. Pepysian.; Ray's English Proverbs, p. 285. Mr. Gayton (Notes upon Don Quixote, b. iv. ch. 22, and elsewhere) mentions John a Green, with Bevis of Southampton, and Robin Hood.

“More spruce and nimble, and more gay to seem,
 Than some attorney's clerk, or George a Green.”

Hen. Stephens's Apology for Herodotus, chap. xxviii. p. 236.

“I am not to tell a tale,
 Of George a Green or Jack a Vale,
 Or yet of Chitty-face.”

Panegyric upon Tom Coryat and his Crudities. First Copy.

Sancho Pancho actually used his master in the manner here mentioned, upon a like occasion. Don Quixote, vol. iv. chap. lx. p. 600.

v. 510. *To whip the saints, like Bishop Bonner.*] Dr. Bonner, Bp. of London in Queen Mary's days, whipped, with his own hand, several persons, who were imprisoned for their strict adherence to the

- For which y' are like to raise brave trophies:
 But I advise you (not for fear,
 But for your own sake) to forbear;
 515 And for the churches, which may chance
 From hence, to spring a variance;
 And raise among themselves new scruples,
 Whom common danger hardly couples.
 Remember how in arms and politics,
 520 We still have worsted all your holy tricks;
 Trepann'd your party with intrigue,
 And took your *grandees* down a peg;

the Protestant religion. See an account of his whipping Thomas Hinchshaw and John Mills. in his garden at Fulham, in the year 1558, Fox's *Acts and Monuments*, edit. 1576, p. 1937, 1938. It is said, "that one shewed him his own picture in the Book of Martyrs in the first edition, on purpose to vex him; at which he laughed, saying, How could he get my picture drawn so right?" Sir John Harrington's *Additional Supply to Dr. Goodwin's Catalogue of Bishops*, London, 1653, p. 17.

v. 519. *Remember how in arms, &c.*] Ralpho's party, the Independents and Anabaptists, by getting the army of their side, outwitted the Presbyterians, though indeed they contended for they knew not what; like the two fellows, see Sir Roger L'Estrange's *Fables*, part i. fab. cccxciv. that went to loggerheads about their religion. The one was a Martinist, he said; and the other said, all Martinists were heretics, and for his part he was a Lutheran. Now the poor wretches were both of a side, and knew it not, taking their respective denominations from Martin Luther. Or the two Paduan brethren; the one supposing that he had a pasture as large as the heavens, and the other that he had as many oxen as there were stars, the mortal quarrel between them was, whether the one's conceited oxen might feed in the other's supposed ground. Bp. Bramhall's *Serpent-falve*, Works, folio, p. 592. Or the brace of students, who fiercely disputed about an imaginary purse of gold. Gayton's *Notes upon Don Quixote*, p. 3.

v. 521. *Trepann'd your party with intrigue.*] This is fact; for the Independents, in the apologetical narrative presented to the parliament 1643, shewed themselves so humble, that they might gain

- New-modell'd th' army, and cashier'd
 All that to Legion SMEC adher'd;
 525 Made a mere utensil o' your church,
 And after left it in the lurch;
 A scaffold to build up our own,
 And when w' had donewith 't, pull'd it down;
 Capoch'd your Rabbins of the synod,
 530 And snapp'd their canons with a why-not:
 (Grave synod-men, that were rever'd
 For solid face, and depth of beard).
 Their classic model prov'd a maggot,
 Their directory an Indian pagod;
 535 And drown'd their discipline like a kitten,

gain pity and a toleration, that they concluded, "that they pursued no other interest nor design but subsistence, be it the poorest and meanest in their own land. But how well this self-denying desire agreed with their after usurping encroachments is known well enough; Philip Nye and Thomas Goodwin stealing to themselves the best preferments of the nation." Foulis's Hist. of Wicked Plots, &c. p. 19, from Fuller's Church History, b. xi. p. 212.

"Then the Independent meek and sly,
 Most lowly lies at lurch,
 And so, to put poor Jacky by,
 Resolves to have no church."

Sir John Birkenhead revived, p. 4.

See their subtle practices to outwit the Presbyterians, Heath's Chronicle, p. 126; Sir Roger L'Estrange's Moral to the Fable of a Tub of Rats, part ii. fab. 235.

v. 529 *O'er reach'd*, in all editions, but the two first of 1664, to 1704 inclusive. *Capoch'd* restored in later editions, which signifies *hooded*, or *blindfolded*.

v. 535, 536. *And drown'd their discipline like a kitten*,—*On which they'd been so long a sitting.*] That is, from the 1st of July 1643, being the first meeting of the Assembly of Divines, to the 28th of August 1648, when their discipline by classes was established. The poet might have added a line or two more, as to the expensiveness of those curious productions to the public. For the assembly consisted of 120 divines, and 30 laymen, and they were to have four shillings

- On which they'd been so long a fitting;
 Decry'd it as a holy cheat,
 Grown out of date and obsolete,
 And all the saints of the first grafts,
 540 As castling foals of Balaam's asfs.
 At this the Knight grew high in chafe,
 And, staring furiously on Ralph,
 He trembled and looked pale with ire,
 Like ashes first, then red as fire.
 545 Have I (quoth he) been ta'en in fight,
 And for so many moons lain by't,
 And, when all other means did fail,
 Have been exchange'd for tubs of ale?

shillings a day, during their sitting, with other allowances; which, with the fees and salaries to scribes, clerks, &c. must amount to a very great sum. But whether their productions of the Directory, Catechisms, and Annotations, were equivalent thereto, is left to the reader's determination. (Mr. B.) Mr. Foulis (Hist. of Wicked Plots, &c. p. 207) observes of them as follows: "Our English Assembly sat hum-drumming several years, and, after all expectation, brought forth nothing but a mouse."

v. 539. *And all the saints of the first grafts.*] The Presbyterians.

v. 541. *At this the Knight grew high in chafe.*] Whenever the Squire is provoked by the Knight, he is sure to retaliate the affront, by a very satirical harangue upon the Knight's party: Thus, when he was put in the stocks with the Knight, he makes synods (for which the Knight had a profound veneration) the subject of his satire; and his revenge at this time, when the Knight would impose a whipping upon him, is grounded upon the Independents trepanning the Presbyterians. (Mr. B.)

v. 543. *He trembled, &c.*] This and the following line not in the two first editions of 1664, added 1674.

v. 548. *Have been exchange'd, &c.*] * The Knight was kept prisoner in Exeter, and after several exchanges proposed, but none accepted of, was at last released for a barrel of ale, as he often used upon all occasions to declare.

Not but they thought me worth a ransom
 550 Much more consid'able and handsome,
 But for their own sakes, and for fear
 They were not safe when I was there;
 Now to be baffled by a scoundrel,
 An upstart sect'ry, and a mungrel,
 555 Such as breed out of peccant humours
 Of our own church, like wens or tumours,
 And like a maggot in a fore,
 Would that which gave it life devour;
 It never shall be done or said:
 560 With that he seiz'd upon his blade;
 And Ralpho too, as quick and bold,
 Upon his basket-hilt laid hold,
 With equal readiness prepar'd
 To draw and stand upon his guard:
 565 When both were parted on the sudden,
 With hideous clamour, and a loud one,
 As if all sorts of noise had been
 Contracted into one loud din:

v. 560. *With that he seiz'd upon his blade, &c.*] The contest betwixt Brutus and Cassius was not much unlike this, Shakespeare's Julius Cæsar, act iv.

"*Cass.* O Gods! ye Gods! must I endure all this?

Brutus. All this! ay more: fret till your proud heart break:
 Go shew your slaves how choleric you are,
 And make your bondsmen tremble: Must I budge?
 Must I observe you? must I stand and crouch
 Under your testy humour? By the gods
 You shall digest the venom of your spleen,
 Though it do split you: for, from this day forth,
 I'll use you for my mirth, yea, for my laughter,
 When you are waspish."——

v. 565,

Or that some member to be chosen
 570 Had got the odds above a thousand,
 And by the greatness of his noise,
 Prov'd fittest for his country's choice.

This strange surprisal put the Knight
 And wrathful Squire into a fright;
 575 And though they stood prepar'd, with fatal
 Impetuous rancour, to join battle,
 Both thought it was the wisest course,
 To wave the fight, and mount to horse,
 And to secure, by swift retreating,
 580 Themselves from danger of worse beating:
 Yet neither of them would disparage,
 By utt'ring of his mind, his courage,
 Which made em' stoutly keep their ground,
 With horror and disdain wind-bound.
 585 And now the cause of all their fear,
 By slow degrees approach'd so near,
 They might distinguish different noise
 Of horns, and pans, and dogs, and boys,

v. 565, 566. *When both were parted on the sudden,—With hideous clamour, and a loud one.*] The poet's contrivance at this critical juncture is wonderful: he has found out a way to cool his heroes very artfully, and to prevent a bloody encounter between them, without calling either their honour or courage in question. All this is happily accomplished by an antique procession, which gives the Knight a fresh opportunity of exerting the vigour of his arms for the service of his country. (Mr. B)

v. 587. *They might distinguish, &c.*] *They might discern respective noise* in the two first editions of 1664.

- And kettle-drums, whose fullen dub
 590 Sounds like the hooping of a tub.
 But when the fight appear'd in view,
 They found it was an antique show;
 A triumph, that for pomp and state,
 Did proudest Romans emulate:
 595 For as the aldermen of Rome
 Their foes at training overcome,
 And not enlarging territory,
 (As some mistaken write in story)
 Being mounted in their best array,
 600 Upon a car, and who but they?
 And follow'd with a world of tall lads,
 That merry ditties troll'd, and ballads,
 Did ride with many a good-morrow,
 Crying, hey for our town, thro' the borough;
 605 So when this triumph drew so nigh
 They might particulars descry,
 They never saw two things so pat,
 In all respects, as this and that.
 First, he that led the cavalcade,
 610 Wore a sow-gelder's flagellet,

v. 595. *For as the aldermen of Rome, &c*] Here we have an instance of our author's making great things little. (Mr. D.)

v. 596. *Their foes.*] *For foes*, in all editions to 1704 inclusive.

v. 604. *Crying, hey for our town.*] The word *town* in the Saxon or old English was called sometimes *tun*, derived from the word *synan*, to inclose, or *tynne*, as some yet speak. Appendix to Stow's Survey of London, by Mr. Strype, p.2. Vid. Junii Etymologic. Anglican.

- On which he blew as strong a levett,
 As well-fee'd lawyer on his breviate;
 When, over one another's heads,
 They charge(threeranksatonce)like Swedes.
- 615 Next pans and kettles of all keys,
 From trebles down to double base;
 And after them, upon a nag,
 That might pass for a forehand stag,
 A cornet rode, and on his staff
- 620 A smock display'd did proudly wave:
 Then bagpipes of the loudest drones,
 With snuffling broken-winded tones,
 Whose blasts of air in pockets shut,
 Sound filthier than from the gut,
- 625 And make a viler noise than swine
 In windy weather when they whine.
 Next one upon a pair of panniers, [ners
 Full fraught with that, which for good man-
 Shall here be nameless, mix'd with grains,
- 630 Which he dispens'd among the swains,
 And busily upon the crowd
 At random round about bestow'd.

v. 609, 610. — *cavalcate*,—*flagellate*, in the four first editions, afterwards altered to *cavalcade*, *flagellet*.

v. 613, 614. *When, over one another's heads,—They charge (three ranks at once) like Swedes.*] These two lines are not in the two first edit. of 1664, but added in 1674.—*Like Sweads*—altered 1684 to *Swedes*. Mr. Cleveland, speaking of the authors of the *Diurnals* (Works, p. 105), says, “They write in the posture that the Swedes give fire in, over one another's heads.”

- Then mounted on a horned horse,
 One bore a gauntlet and gilt spurs,
 635 Ty'd to the pummel of a long sword
 He held revers'd, the point turn'd downward.
 Next after, on a raw-bon'd steed,
 The conqueror's standard-bearer rid,
 And bore aloft before the champion
 640 A petticoat display'd, and rampant:
 Near whom the Amazon triumphant
 Bestrid her beast, and, on the rump on't,
 Sat face to tail, and bum to bum,
 The warrior whilom overcome,
 645 Arm'd with a spindle and a distaff,
 Which, as he rode, she made him twist off:
 And when he loiter'd, o'er her shoulder
 Chastis'd the reformado soldier.
 Before the dame, and round about,
 650 March'd whiffers, and staffers on foot,

v. 645, 646. *Arm'd with a spindle and a distaff;—Which, as he rode, she made him twist off.*] This is an excellent description of the Skimmington. See the Monarch, in Dr. King's Miscellanies, p. 530; Hen-pecked husband described, Spectator, No. 176, 482, 485; Dean Swift's poem, entitled, A Quiet Life, and a Good Name, to a Friend that married a Shrew, Misc. vol. v. p. 89, London, 1735.

v. 650. — *march'd whiffers.*] These marched commonly before a show, as is observed by Mr. Cleveland, in his Character of a London Diurnal, Works, 1677, p. 112. "And first for a whiffler before the show, enter Stamford, one that trod his stage with the first, traversed his ground, made a leg, and exit." Whiffle was a fife, and whiffler a freeman that goes before the public companies in London in public processions. Bailey's Dict. folio.

v. 656. *Like Nero's Sporus.*] A youth whom Nero endeavoured to make a woman of. "Puerum Sporum, exsecutis testibus, etiam

- With lackies, grooms, valets, and pages,
 In fit and proper equipages;
 Of whom, some torches bore, some links,
 Before the proud virago minx,
 655 That was both Madam, and a Don,
 Like Nero's Sporus, or Pope Joan;
 And at fit periods the whole rout
 Set up their throats with clamorous shout.
 The Knight transported, and the Squire,
 660 Put up their weapons and their ire;
 And Hudibras, who us'd to ponder
 On such fights, with judicious wonder,
 Could hold no longer to impart
 His animadversions, for his heart.
 665 Quoth he, In all my life till now
 I ne'er saw so prophane a show.
 It is a Paganish invention,
 Which Heathen writers often mention;

in muliebrem naturam transfigurare, conatus est: cum dote et flammæ, per solenne nuptiarum celeberrimo officio, deductum ad se pro uxore habuit, extatque cujusdam non inscitus jocus, bene agi potuisse cum rebus humanis, si Domitius pater talem habuisset uxorem." C. Suetonii lib. vi. Nero Claudius Cæsar. § xxviii.

v. 665, 666. *Quoth he, In all my life till now—I ne'er saw so prophane a show.*] This procession (common in England) with its usual attendants, has been exactly set in view by the poet: but our trusty Knight could call it strange and prophane, and pretend to trace its original from Paganism. On these frantic notions he founds a pretence, that he, as a saint and reformer, is necessitated to prohibit this diversion, notwithstanding all that Ralph can say to convince him of his error. (Mr. B.)

v. 669. ——— *had read Goodwin.*] Mr. Thomas Goodwin's Exposition of Roman Antiquities.

And he who made it had read Goodwin,
 670 Or Rofs, or Cælius Rhodogine,
 With all the Grecian Speeds and Stows,
 That best describe those ancient shows;
 And has observ'd all fit decorums
 We find describ'd by old historians:
 675 For as the Roman conqueror,
 That put an end to foreign war,
 Ent'ring the town in triumph for it,
 Bore a slave with him, in his chariot;
 So this insulting female brave,
 680 Carries behind her here a slave:

v. 670. *Or Rofs.*] See note on Part I. Canto ii. line 2. In the edition of 1674, this line altered,

I warrant him, and understood him.

Restored 1704.

Ibid. ——— or *Cælius Rhodogine.*] Ludovicus Cælius Rhodoginus was born at Milan. See T. Coryat's *Crudities*, p. 107. See an account of his writings, Gruteri *Fax Art.* tom. vi. par. ii. p. 832, Catal. *Bibliothec. Bodleian.* folio, 1674, p. 123. Paulus Jovius (vid. *Elog. Doctor. Viror.* Basil. 1596, p. 206) speaks very contemptibly of him.

v. 671. *With all the Grecian Speeds and Stows.*] This and the following line (in which he designs to sneer Speed and Stow, who are very full, I suppose, in the description of public shows) are not in the two first editions of 1664, but added in 1674.

v. 678. *Bore a slave with him in his chariot, &c.*]

* ——— "Et sibi consul

Me placeat, curru servus portatur eodem."

Juven. Sat. x.

v. 683. *Hung out, &c.*] * "Tunica Coccinea solebat pridie quam dimicandum esset, supra prætorium poni, quasi admonitio, et indicium futuræ pugnæ." Lipsius in Tacit. p. 56.

v. 686. *A Tyrian petticoat.*] A petticoat of purple, or scarlet, for which the city of Tyre was famed.

"Vir tuus Tyrion in toro

Totus emineat tibi"——

Catulli lib. carm. lxi. 172, 173.

"——— Sen

And as the Ancients long ago,
 When they in field defy'd the foe,
 Hung out their mantles *della guerre*,
 So her proud standard-bearer here,
 685 Waves on his spear, in dreadful manner,
 A Tyrian petticoat for banner.
 Next links, and torches, heretofore
 Still borne before the Emperor:
 And as in antique triumphs eggs
 690 Were borne for mystical intrigues:
 There's one in truncheon, like a ladle,
 That carries eggs too, fresh or addle;

" — Seu Tyria voluit procedere palla."

Tibulli lib. iv. 2, 11.

" Non Tyræ vestes errantia lumina fallunt."

Propertii lib. iii. eleg. xiv. 27. vid. lib. iv. eleg. v. 22.

" Consule de gemmis, de tincta maurice lana."

Ovid. de Arte Amandi, lib. i. 252.

" Quid de veste loquar? nec vos, segmenta requiro,
 Nec quæ bis Tyrio maurice lana rubes."

Ibid. lib. iii. 69, 170.

" Costly apparel let the fair one fly,
 Enrich'd with gold, or with the Tyrian dye."

Dryden, &c.

Vid. Plinii Nat. Hist. lib. ix. cap. xxxvi, xxxvii, xxxviii; Meli-feri Palmerii Spicileg. Fax Artium a Grutero, tom. iv. p. 704; Pancirolli Rerum Memorab. par. i. tit. xlv. p. 197; Scaligeri de Subtilitate advers. Cardan. Exercitat. 325. 14; Notes upon the third part of Cowley's Davideis, edit. 1707, p. 48. The ancient Tyrian purple first brought to light by a fisherman—See Bishop Sprat's History of the Royal Society, 2d edit. p. 391.

v. 687. *Next links, &c.*] * That the Roman emperors were wont to have torches borne before them by day in public appears by Herodian in Pertinace, Lips. in Tacit. p. 16.

v. 689, 690. *And as in antique triumphs eggs—Were borne for mystical intrigues.*] Eggs (as my friend Mr. Smith of Harleston ob-
 serves

And still at random, as he goes,
 Among the rabble-rout bestows.
 695 Quoth Ralpho, You mistake the matter;
 For all th' antiquity you smatter,
 Is but a riding, us'd of course,
 When the grey mare's the better horse:
 When o'er the breeches greedy women
 700 Fight, to extend their vast dominion;
 And in the cause impatient Grizel
 Has drubb'd her husband with bull's pizzle,

serves to me) were never made use of in Roman triumphs, but in the orgies of Orpheus, as appears by Bauier, vol. i. book xi. chap. v. and in the games of Ceres, according to Rosinus, lib. v. cap. xiv. "Pompa producebatur cum deorum signis et ovo:" So that by antique triumphs mimic ones are probably to be understood.

v. 698. *When the grey mare's the better horse.*] See Ray's Proverbial Phrases, p. 259. 2d edit. The Italian proverb, "Sta pur fresca la casa dove la roccia comanda alla spada:" That house is in an ill case where the distaff commands the sword. Select Proverbs, Italian, &c. 1707, p. 29.

v. 699, 700. *When o'er the breeches greedy women—Fight, to extend their vast dominion.*] Margarita (see Fletcher's Rule a Wife and have a Wife, act ii. p. 17. edit. 1640) speaks thus to Leon, to whom she was going to be married:

"You must not look to be my master, Sir,
 Or talk i' th' house as tho' you wore the breeches;
 No, nor command in any thing."

This was Patricio's wish, see Ben Jonson's masque of the Metamorphosed Gypsies, vol. i. p. 76.

"From a woman true to no man,
 Which is ugly, besides common,
 A smock rampant, and the itches
 To be putting on the breeches;
 Wherefoe'er they have their being,
 Bless the sov'reign, and his seeing!"

A Jewish Rabbi, in commenting upon the words of Adam, Gen. iii. 12, "She gave me of the tree, and I did eat," gives the following strange comment upon them: By giving him of the
 tree

And brought him under covert baron,
 To turn her vassal with a murrain :
 705 When wives their sexes shift, like hares,
 And ride their husbands, like night-mares,
 And they in mortal battle vanquish'd,
 Are of their charter dis-enfranchis'd,
 And by the right of war, like gills,
 710 Condemn'd to distaff, horns, and wheels:
 For when men by their wives are cow'd,
 Their horns of course are understood.

tree is to be understood a sound rib-roasting; that is to say, in plain English, Eve finding her husband unwilling to eat of the forbidden fruit, took a good crab-tree cudgel, and laboured his sides till he complied with her will. (Mr. S. of B.) "*Cetera ad evanidorum ac frigidorum classem relegamus, quæ tum Judæi tum Christianorum aliqui de utraque hac arbore suaviter somniarunt: ut de priore, quod grandem ex ea fustem Eva effregerit, eodemque maritum Adamum, quasi per vim et verbera, ad eandem vetiti fructus gustationem adegerit, compulerit.*" Gulielmi Saldeni S. S. Theol. Doct. *otia Theologicæ*. Amstelodami 1684, lib. iii. exercitat. x. § xv. p. 607. See an account of termagant wives, Tatler, No. 217; Spectator, No. 247.

v. 705. *When wives their sexes shift, like hares.*] "*Lepores omnes utrumque sexum habent.*" Munsterus. Vid. Conradi Gesneri de Quadrupedibus, lib. i. p. 681.

"Thus I charm thee from this place:
 Snakes that cast their coats for new,
 Cameleons that alter hue,
 Hares that yearly sexes change,
 Proteus alt'ring oft and strange," &c.

Sullen's charm to transform Amaryllis, Fletcher's Faithful Shepherdes, 4th edit. act iii. sc. i. p. 27, 28.

There are many fabulous instances of women changing their sexes. See Higden's Polychronicon, by Treviza, lib. ii. cap. i. fol. 58; Chronic. Chronicor. Politic. lib. ii. p. 326; Montaigne's Essays, book i. chap. xx. p. 112. edit. 1711. See this opinion exposed by Sir Thomas Browne, Vulgar Errors, book iii. chap. xvii.

v. 709. — *like gills.*] *Gill-hooter*, an owl. See Bailey's Dict. v. 733.

- Quoth Hudibras, Thou still giv'st sentence
 Impertinently, and against sense:
 715 'Tis not the least disparagement
 To be defeated by th' event,
 Nor to be beaten by main force,
 That does not make a man the worse,
 Although his shoulders with battoon
 720 Be claw'd and cudgel'd to some tune:
 A tailor's prentice has no hard
 Measure, that's bang'd with a true yard;
 But to turn tail, or run away,
 And without blows give up the day,
 725 Or to surrender ere th' assault,
 That's no man's fortune, but his fault;
 And renders men of honour less
 Than all the adversity of success:
 And only unto such this shew
 730 Of horns and petticoats is due,
 There is a lesser profanation,
 Like that the Romans call'd ovation:

v. 733. *For as ovation was allow'd.]* See the difference between an ovation and a triumph, Stuckii Antiq. Convivial. cap. xxi. from Pomponius Lætus; Marcelli Donatii in Sueton. Dilucidat. cap. ix; Fax Art. a Grutero, tom. vi. par. ii. p. 569, 570; Montfaucon's Antiquity explained, vol. iv. part i. book vi. chap. vi. p. 104; Archbishop Potter's Antiquities of Greece, vol. ii. chap. xii; Dr. Kennet's Antiquities of Rome, part ii. chap. xvi.

v. 743, 744. *Like Dukes of Venice, who are said—The Adriatic sea to wed.]* The Doge, attended by the senate and nobles, goes annually, every Ascension-day, on board a vessel called the Bucen-taur, in order to marry the Adriatic sea, by throwing a gold ring into it, the Captain having previously taken this strange sort of oath,

- For as ovation was allow'd
 For conquest purchas'd without blood;
 735 So men decree those lesser shows,
 For vict'ry gotten without blows,
 By dint of sharp hard words, which some
 Give battle with, and overcome;
 These mounted in a chair-curule,
 740 Which moderns call a cucking-stool,
 March proudly to the river's side,
 And o'er the waves in triumph ride;
 Like Dukes of Venice, who are said
 The Adriatic sea to wed;
 745 And have a gentler wife than those
 For whom the state decrees those shows.
 But both are Heathenish, and come
 From th' whores of Babylon and Rome;
 And by the saints should be withstood,
 750 As Antichristian and lewd;
 And we, as such, should now contribute
 Our utmost strugglings to prohibit.

oath, that he will bring her safe back to the city, in defiance of wind and waves, or, in case he fails to do so, that he will forfeit his life. *Misson's new Voyages to Italy*, 1699, vol. i. p. 207; *Baron Pollnitz's Memoirs*, vol. ii. p. 315. "Usum dico annuli (quod ait Paulus Merula) in medias undas projicit, verbisque conceptis, eo munusculo mare in manum sibi convenire justo loco sponsæ declarat, "Desponsamus te, inquit, mare in signum veri et perpetui domini." *Seldeni Mar. claus. lib. i. cap. xvi. p. 70. edit. Lond. 1635.* See *Puffendorff's Introduction to the Hist. &c. of Europe*, 6th edit. 1706, p. 556. This ceremony (Tom Coryat observes, *Crudities*, p. 209) was first instituted by Pope Alexander III. in the year 1174. The Pope gave the Duke a gold ring from his finger, in token that the Venetians having made war upon the Emperor Frederic

This said, they both advanc'd, and rode
 A dog-trot through the bawling crowd,
 755 T' attack the leader, and still press'd,
 Till they approach'd him breast to breast:
 Then Hudibras, with face and hand,
 Made signs for silence; which obtain'd,
 What means (quoth he) this dev'l's procession
 760 With men of orthodox profession?
 'Tis ethnique and idolatrous,
 From Heathenism deriv'd to us.
 Does not the whore of Babylon ride
 Upon her horned beast astride,
 765 Like this proud dame, who either is
 A type of her, or she of this?
 Are things of superstitious function,
 Fit to be us'd in gospel sun-shine?
 It is an Antichristian opera,

Frederic Barbarossa, in defence of his quarrel, discomfited his
 fleet at Istria; and he commanded him, for his sake, to throw
 the like golden ring into the sea every year, upon Ascension-day,
 during his life, establishing this withal, that all his successors
 should do the like; which custom has ever since been observed
 to this day. See Howell's Survey of the Signory of Venice, folio,
 p. 36; Carion's Chronic. lib. v. p. 475; Jo. Gryphandri de Insu-
 lis, cap. xx. p. 286; Annotations on Religio Medici, p. 107;
 Moll's Geography, edit. 1702, p. 274; Mr. Wright's Observations
 in travelling through France, Italy, &c. London, 1730, vol. i.
 p. 81.—*Adriatique* in the four first editions.

v. 753, 754. —and rode—*A dog-trot through the bawling-crowd.*
 See *Dog-trot*, Don Quixote, vol. i. book ii. chap. v. p. 186.

v. 759. *What means (quoth he) this dev'l's procession.* Here Don
 Hudibras acts just like Don Quixote in the adventure of the dead
 corps, see part i. book ii. chap. v. p. 184, the attendants of which
 he owned he took to be Lucifer's infernal crew.

v. 775.

- 770 Much us'd in midnight times of Popery;
Of running after self-inventions
Of wicked and prophane intentions;
To scandalize that sex, for scolding,
To whom the faints are so beholden.
- 775 Women, who were our first apostles,
Without whose aid w' had all been lost else;
Women, that left no stone unturn'd
In which the cause might be concern'd;
Brought in their childrens spoons and whistles,
- 780 To purchase swords, carbines, and pistols;
Their husbands, cullies, and sweet-hearts,
To take the faints and churches parts;
Drew several gifted brethren in,
That for the bishops would have been,
- 785 And fix'd 'em constant to the party,
With motives powerful and hearty:

v. 775. *Women, who were our first apostles.*] The women were zealous contributors to the good cause, as they called it. Mr. James Howel observes (*Philanglus*, p. 128), That unusual voluntary collections were made both in town and country; the seamstresses brought in her silver thimble, the chambermaid her bodkin, the cook her silver spoon, into the common treasury of war; and some sort of females were freer in their contributions, so far as to part with their rings and ear-rings, as if some golden calf were to be molten and set up to be idolized. See *Whitelock's Mem.* p. 61; *Hist. of Independency*, part ii. p. 166. Nay, the zealous sisterhood addressed the House of Commons, Feb. 4, 1641, in a very great body, headed by Anne Stag, a brewer's wife in Westminster. See *Impartial Examination of Mr. Neal's* 2d vol. of the *Hist. of the Puritans*, p. 331. They did the same in behalf of John Lilburn in the year 1649, but not with the like success. *History of Independency*, part ii. p. 165.

Their husbands robb'd, and made hard shifts
 T' administer unto their gifts,
 All they could rap, and rend, and pilfer,
 790 To scraps and ends of gold and silver;
 Rubb'd down the teachers, tir'd and spent,
 With holding forth for parliament;

v. 787, 788. *Their husbands robb'd, and made hard shifts—T' administer unto their gifts.*] See a tract entitled, *The Reformado precisely character'd*, by a Churchwarden, p. 14, Public Library, Cambridge, xix. 9, 7. These holy sisters are thus described by Mr. A. Cowley, *Puritan and Papist*, p. 8.

" She that can fit three sermons in a day,
 And of those three scarce bear three words away;
 She that can rob her husband, to repair
 A budget priest that noses a long prayer;
 She that with lamp black purifies her shoes,
 And with half eyes and bible softly goes;
 She that her pocket with lay-gospel stuffs,
 And edifices her looks with little ruffs,
 She that loves sermons as she does the rest,
 Still standing stiff, that longest are the best;
 She that will lie, yet swears she hates a liar,
 Except it be the man that will lie by her;
 She that at Christmas thirsteth for more sack,
 And draws the broadest handkerchief for cake;
 She that sings psalms devoutly next the street,
 And beats her maid i' th' kitchen, where none see't;
 She that will sit in shop for five hours space,
 And register the sins of all that pass;
 Damn at first sight, and proudly dare to say,
 That none can possibly be sav'd but they;
 That hangs religion on a naked ear,
 And judge mens hearts according to their hair;
 That could afford to doubt who writes best sense,
 Moses or Dodd, on the commandements;
 She that can sigh, and cry Queen Elisabeth,
 Rail at the Pope, and scratch out sudden death;
 And for all this can give no reason why:
 This is an holy sister verily."

v. 789. — *rap and run*, in the four first editions.

v. 791, 792. *Rubb'd down the teachers, tir'd and spent—With holding forth for parliament.*] Dr. Echard confirms this, *Observations upon the Answer to the Enquiry*, &c. p. 112. "I know (says he) that

Pamper'd and edify'd their zeal
 With marrow puddings many a meal;
 25 Enabled them, with store of meat,
 On controverted points to eat;
 And cramm'd 'em, till their guts did ach,
 With cawdle, custard, and plum-cake.

it the small inconsiderable triflers, the coiners of new phrases, and drawers of long godly words, the thick pourers out of texts scripture, the mimical squeakers and bellowers, and the vain-glorious admirers only of themselves, and of those of their own hioned face and gesture—I know that such as these shall with possible zeal be followed and worshipped, shall have their bundles of China oranges, shall be solaced with all manner of cordial nences and elixirs, and shall be rubbed down with holland of shillings an ell; whereas others of that party, much more sensible and judicious, that can speak sense, and understand the scriptures, but less confident and less censorious, shall scarce be invited to the fire-side, or be presented with a couple of pippins, or glass of small beer, with brown sugar. See Gospel Gossip, Eccliator, No. 46.

v. 797, 798. *And cramm'd 'em till their guts did ach,—With cawdle, custard, and plum cake.*]

“ But now aloft the preacher 'gan to thunder,
 When the poor women they sat trembling under;
 And if he name Gehenah, or the Dragon,
 Their faith, alas! was little then to brag on;
 Or if he did relate what little wit
 The foolish virgins had, then do they sit
 Weeping with watery eyes, and making vows,
 One to have preachers always in their house,
 To dine them with, and breakfast them with jellies,
 And cawdle hot, to warm their wambling bellies;
 And if the cash, where she could not unlock it,
 Were close secur'd, to pick her husband's pocket:
 Another, something a more thrifty sinner,
 T' invite the parson twice a week to dinner:
 The other vows a purple pulpit cloth;
 With an embroider'd cushion, being loth
 When the fierce priest his doctrine hard unbuckles,
 That in the passion he should hurt his knuckles.”

A Satire against Hypocrites, p. 8; see p. 18.

What have they done, or what left undone,
 800 That might advance the cause at London?
 March'd rank and file with drum and ensign,
 T' entrench the city for defence in?
 Rais'd rampiers with their own soft hands,
 To put the enemy to stands;
 805 From ladies down to oyster-wench
 Labour'd like pioneers in trenches,
 Fell to their pick-axes, and tools,
 And help'd the men to dig like moles?

v. 801, 802, 803, 804. *March'd rank and file, with drum and ensign,—T' entrench the city for defence in?—Rais'd rampiers, with their own soft hands,—To put the enemy to stands.*] The city, upon a false alarm, being ordered to be fortified, and the train-bands ordered out, it was wonderful to see how the women, children, and vast numbers of people, would come to work about digging, and carrying of earth to make the new fortifications: that the city good wives, and others mindful of their husbands and friends, sent many cart-loads of provisions and wines and good things to Turnham-green, with which the soldiers were refresh'd and made merry: and the more when they understood that the King and his army were retreated. See Whitlock's Memorials, p. 58, 60, 63. This is confirmed by Mr. May, in his Hist. of the Parliament, lib. iii. cap. v. p. 91. "It was the custom (says he) every day to go out by thousands to dig; all professions, trades, and occupations taking their turns: and not only inferior tradesmen, but gentlemen, and ladies themselves, for the encouragement of others, carrying spades, mattocks, and other instruments of digging; so that it became a pleasant sight in London to see them go out in such an order and number, with drums beating before them." (Mr. B.) See Collection of Loyal Songs, reprinted 1731, vol. i. No. 53, On demolishing the forts.

v. 807. *Fall'n* in the three first editions; *Fell*, edit. 1684.

v. 809, 810. *Have not the handmaids of the city—Chose of their members a committee?*] To this, probably, the writer of A Letter sent to London, by a Spy at Oxford, 1643, alludes, p. 12, "Call in the new committee, where Madam Waller is Speaker and Doctress of the Chair." It was a saying of Venner, the Fifth

Have not the handmaids of the city
 810 Chose of their members a committee,
 For raising of a common purse
 Out of their wages, to raise horse?
 And do they not as triers fit,
 To judge what officers are fit?
 815 Have they ——? At that an egg let fly,
 Hit him directly o'er the eye,
 And running down his cheek, besmear'd
 With orange-tawny slime his beard;

Monarchy Man, "That the time would come, when the handmaid of the Lord would make no more of killing a man than of ——" Thurloe's State Papers, vol. vi. p. 185.

v. 813, 814. *And do they not as triers fit,—To judge what officers are fit.*] "The house considered, in the next place, that divers weak persons have crept into places beyond their abilities; and, to the end that men of greater parts may be put into their rooms, they appointed the Lady Middlesex, Mrs. Dunch, the Lady Foster, the Lady Anne Waller, by reason of their great experience in soldiery in the kingdom, to be a committee of triers for the business." The Parliament of Ladies, or divers remarkable Passages of Ladies in Spring-garden in Parliament assembled; printed in the year 1647, p. 6.

v. 815, 816. —— *At that an egg let fly,—Hit him directly o'er the eye.*] 'This is as merry an adventure as that of the bear-baiting. Our heroes are sooner assaulted than they expected, even before the Knight had ended his eloquent speech. It was a great affront and breach of good manners in the rabble to use so worthy a personage in this manner: they had no Talgol to make a reply, but showed their contempt of authority by immediately falling into action with its representative. He indeed had little reason to look for better usage than he met with the day before, on a like occasion; but he was of too obstinate a temper to learn any thing from experience: This makes his case different from all other unfortunate heroes; for, instead of pitying, we laugh at him. (Mr. B.)

v. 818. *With orange-tawny slime his beard.*] Alluding probably to Bottom, the weaver, in Shakespeare (*Midsummer Night's Dream*, vol. i. p. 89), who asks, in what beard he shall play the part of

- But beard and slime being of one hue,
 820 The wound the less appear'd in view.
 Then he that on the panniers rode,
 Let fly on th' other side a load;
 And quickly charg'd again, gave fully,
 In Ralpho's face, another volley.
 825 The Knight was startled with the smell,
 And for his sword began to feel:
 And Ralpho, smother'd with the stink,
 Grasped his, when one that bore a link,
 O' th' sudden clapp'd his flaming cudgel,
 830 Like linstock, to the horse's touch-hole;
 And straight another with his flambeau,
 Gave Ralpho o'er the eyes a damn'd blow.
 The beasts began to kick and fling,
 And forc'd the rout to make a ring:
 835 Thro' which they quickly broke their way,
 And brought them off from further fray;
 And though disorder'd in retreat,
 Each of them stoutly kept his feat:

Pyramus, whether in a perfect yellow beard, an orange-tawny beard, or a purple-in-grain beard?

v. 839. — *rains*, in the four first editions.

v. 843, 844. *And, till all four were out of wind,—And danger too, ne'er look'd behind.*] See Don Quixote, vol. iii. chap. xxvii. p. 275. This is a sneer probably upon the Earl of Argyle, who more than once fled from Montrose, and never looked behind till he was quite out of danger; as at Inverary, 1644, Bishop Guthrie's Memoirs, p. 136; at Innerlochie, where he betook himself to his boat, Guthrie, p. 140. At Kilsyth, he fled and never looked over his shoulder, until, after twenty miles riding, he reached the South Queen's Ferry, where he possessed himself again of his boat;
 Guthrie,

- For quitting both their swords and reins,
 840 They grasp'd with all their strength the manes,
 And, to avoid the foe's pursuit,
 With spurring put their cattle to't;
 And, till all four were out of wind,
 And danger too, ne'er look'd behind.
 845 After th' had paus'd a while, supplying
 Their spirits, spent with fight and flying,
 And Hudibras recruited force
 Of lungs, for action, or discourse.
 Quoth he, That man is sure to lose,
 850 That fouls his hands with dirty foes:
 For where no honour's to be gain'd,
 'Tis thrown away in being maintain'd;
 'Twas ill for us, we had to do
 With so dishonourable a foe:
 855 For though the law of arms doth bar
 The use of venom'd shot in war,
 Yet by the nauseous smell, and noisome,
 Their case-shot favours strong of poison,

Guthrie, p. 154; Bp. Wisbart's History of Montrose, p. 117: from Monro's army at Stirling-bridge, where he did not look behind him in eighteen miles riding, till he had reached the North Queen's Ferry, and possessed himself of a boat, Guthrie, p. 241. Impartial Exam. of Mr. Neale's 4th vol. of the History of the Puritans, p. 69.

"But thou that time, like many an errant knight,
 Did'st save thyself by virtue of thy flight;
 Whence now in great request this adage stands,
 One pair of legs is worth two pair of hands."

Mr. Strangeway's Panegyric upon Tom Coryat and his Crudities,

And doubtless have been chew'd with teeth
 860 Of some that had a stinking breath;
 Else when we put it to the push,
 They had not giv'n us such a brush:
 But as those poltroons that fling dirt,
 Do but defile, but cannot hurt;
 865 So all the honour they have won,
 Or we have lost, is much at one.
 'Twas well we made so resolute
 A brave retreat, without pursuit:
 For if we had not, we had sped
 870 Much worse, to be in triumph led;
 Than which the Ancients held no state
 Of man's life more unfortunate.

859, 860. *And doubtless have been chew'd with teeth—Of some that had a stinking breath.*] It is probable that Oldham had these lines in view when he wrote his character of an Ugly Parson, see *Remains*, p. 109, edit. 1703, "who by his scent might be winded by a good nose at twelve score. I durst have ventured (says he), at first being in company, to have affirmed that he dieted on *assa-fœtida*," &c.

v. 868. — *without pursuit.*] *To avoid pursuit*, in the two first editions of 1664.

v. 877, 878. *And as such homely treats (they say)—Portend good fortune —*] The original of the coarse proverb here alluded to took its rise from the glorious battle of Agincourt, when the English were so afflicted with the dysentery, that most of them chose to fight naked from the girdle downward. (Mr. W.) See Rapin's History of England, by Tindal, folio, vol. i. p. 513; Le-diard's Naval Hist. vol. i. chap. xv. p. 65; Battle of Agincourt, Old Ballads, 1723, vol. ii. p. 83. In memory of this famous victory, King Henry V. instituted a herald for that part of France subject to England, with the stile of *Agincourt*; as Edward I. had before given the title of *Guyen* to another. See Historical and
 Critical

- But if this bold adventure e'er
 Do chance to reach the widow's ear,
 875 It may, being destin'd to assert
 Her sex's honour, reach her heart:
 And as such homely treats (they say)
 Portend good fortune, so this may.
 Vespasian being dawb'd with dirt,
 880 Was destin'd to the empire for't;
 And from a scavenger did come
 To be a mighty prince in Rome: .
 And why may not this foul address
 Prefage in love the same success?
 885 Then let us straight, to cleanse our wounds,
 Advance in quest of nearest ponds;

Critical Essay on the Rise of true Nobility, &c. 2d edit. 1720, vol. ii. p. 722.

"There's another proverb gives the Rump for his crest,
 But Alderman Atkins made it a jest,
 That of all kind of luck, sh-t-n luck is the best."

Re-resurrection of the Rump, *Loyal Songs*, vol. ii. No. 2, p. 39.

v. 879. *Vespasian being dawb'd with dirt*, &c.] This and the five following lines not in the two first editions of 1664; added in 1674. The Corcyrans of old took a slovenly freedom, which occasioned the proverb,

Ἐλευθερά Κερκυρά, Χεῖρ ὅπου θελεῖς:

"Libera Corcyra, caca ubi libet:"

"cum significamus libertatem quidvis agendi."

Eraſmi Adagior. chil. iv. cant. i. prov. ii.

Of this opinion Oliver Cromwell seems to have been, who dawbed himself with something worse, upon the revels kept by his uncle Sir Oliver Cromwell, for the entertainment of King James I. for which his uncle ordered him the discipline of the horse-pond. See Heath's *Flagellum*, or *Life of Oliver Cromwell*, edit. 1672, p. 18.

And after (as we first design'd)
Swear I've perform'd what she enjoin'd.

v. 887, 888. *And after (as we first design'd)—Swear I've perform'd what she enjoin'd.*] An honest resolution truly, and a natural result from their sophistical arguments in defence of perjury, lately debated by the Knight and his Squire. The Knight resolves to wash his face, and dirty his conscience: This is mighty agreeable to his politics, in which hypocrisy seems to be the predominant principle. He was no longer for reducing Ralpho to a whipping, but for deceiving the widow by forswearing himself; and by the sequel we find he was as good as his word, Part III. Canto i. v. 167, &c. (Mr. B.)



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